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ON THE CHURCH OF ENGLAND
SERMONS AND ADDRESSES

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CHURCH OF ENGLAND
SERMONS & ADDRESSES

HERBERT EDWARD RYLE, D.D.
BISHOP OF WINCHESTER



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PREFACE

DURING a recent long and severe illness I yielded to the request for the publication of a small collection of Sermons and Addresses. At such a time a man finds himself confronted with the possibility that his work is done, or that he may be withdrawn from life's more strenuous activities; and perhaps he may be pardoned for wishing his friends to possess, even in a fragmentary form, some record of the convictions which, though with a sad consciousness of failure, he has yet striven energetically to uphold.

I desire to express my obligations, in Sermons XV. and XVI., to Canon Mason's *Purgatory, the State of the Faithful Departed, Invocation of Saints* (Longmans, 1901); and, in Sermon XXI., to Canon Holland's *Essentials in Religion* (Edwin Arnold, 1899).

My thanks are due to Mr. F. W. Speak, who has kindly seen this and the companion volume through the Press, and to the Rev. M. H. FitzGerald, who has helped in reading and correcting the proofs.

H. E. W.

FARNHAM CASTLE,

September 9, 1904.

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I

THE SPIRIT OF FACTION¹

“Let nothing be done through strife” (A.V.) “Doing nothing through faction” (R.V.).—PHILIPPIANS ii. 3.

WITH these words, *μηδὲν κατ' ἐριθείαν*, “nothing in a spirit of factiousness,” the Apostle St. Paul emphasises his appeal for unity. “Fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind,” “doing nothing through faction or vain glory.”

The word which the Apostle employs for faction, or the spirit of factiousness, is “derived from one meaning a worker for hire, and seems to have early taken a bad colour (like our word jobbery) from its connexion with the idea of putting the hand to any low job for a day's work” (Vaughan *in loc.*). The rendering “strife” in the Authorised Version is doubtless based upon the resemblance of the word

¹ Sermon preached before the University at Great St. Mary's, Cambridge, on Sunday, February 19, 1899.

(ἐπιθελα) in form and sound to the usual word for contention (ἐρις). But the two words are distinct ; and in employing this word for faction, or factious spirit, the Apostle is enabled to introduce a shade of meaning especially appropriate to the temptations which beset large communities. Nor is it hard for us to distinguish what that shade of meaning is, when we turn to three other passages of the New Testament, and mark the company with which this word is associated. The first of these is 2 Cor. xii. 20, "For I fear, lest by any means, when I come, I should find you not such as I would . . . lest by any means there should be strife, jealousy, wraths, factions (ἐπιθεῖαι), backbitings, whisperings, swellings, tumults."

The second occurs in the Apostle's list of the works of the flesh (Gal. v. 20), where as a distinct group, we find mentioned "enmities, strife, jealousies, wraths, factions (ἐπιθεῖαι), divisions, heresies, envyings." Here a significant ascending scale may be observed. We mount from mere antagonism to self-asserting rivalry ; from rivalry to fierce outbursts of passion ; from passion to factious caballing, and from faction to the actual cleavage of the community into separate camps, and thence to permanent schism or secession. The series closes with the unexpectedly simple word "envyings," on which Lightfoot remarks, "A grosser breach of charity than any hitherto mentioned, the wish to deprive another of what he has."

The third is in the Epistle of St. James, whose

use of this word exactly confirms the impression of it we have obtained from St. Paul (James iii. 13, 14, 16), "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and *faction* in your heart, glory not, and lie not against the truth. . . . For where jealousy and *faction* are, there is confusion and every vile deed."

From a comparison of these passages it is quite evident what St. Paul had in his mind when, as he is exhorting the Philippian Church to unity, he bids them do nothing in the spirit of faction and partisanship.

The Church has entered upon another Lenten season. The words of last Sunday's Collect, from the 13th chapter of St. Paul's First Epistle to the Corinthians, are still ringing in our ears. That Spirit of Love that is "longsuffering and kind," that Spirit of Love that "doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil . . . that beareth all things, believeth all things, hopeth all things, endureth all things," that Love that "never faileth," seems to stand and plead with us to-day, while we seek to dedicate ourselves afresh, as members of one Church and nation, by renewed confession of failure, by truer humiliation of spirit, by fresh resolves for resisting the forces of passion, self-assertion, malignity, that seethe beneath so thin a crust of

Christian resolution, and rise with such volcanic violence through any little rift or rent.

It has seemed to me that it would be unfortunate if the terrible familiarity with which controversial questions within the Church have been discussed, should pass altogether unnoticed in this place, as if we were not fellow-members of the same community, as if our spiritual life were not inevitably affected by the storms that rage and sweep by in close vicinity.

And as the present is the only occasion this term on which a resident is called upon to address the University from this pulpit, I shall venture to touch upon the present state of things. I can do so without, I trust, entering upon the wholly uncongenial field of controversy. I shall do so, I hope, with the sole desire of promoting Christian love, of insisting upon the possibilities of a better mutual understanding. I do so, because I would fain uphold, to the best of my power, the traditions of this place.

I do so, because I would fain impress upon you, my younger brethren, at a time of your lives when you watch the action of older men, and when you form your opinions insensibly upon the imitation of their policy,—I would fain, I say, impress upon you the great maxim of the Apostle, *μηδὲν κατ' ἐριθείαν* ("nothing in the spirit of faction"). I would urge on you the temper of self-restraint, forbearance, sympathy. I would urge on you the duty of viewing and studying questions from more sides than one.

THE SPIRIT OF FACTION

I would encourage you in the unceasing endeavour—whatever your feelings, whatever your prejudices or partialities—to promote peace and patience, to refuse to acquiesce in strife or misunderstanding : above all, at a period of immature age, of limited knowledge, of slender experience, of half-formed convictions, to avoid those hasty generalisations, those harsh judgments which spring so readily from the spirit of faction and are responsible for so much bitterness.

Nor, my friends, can I at this point go further without one passing word of sympathy upon the position into which our great neighbour state of France has suddenly been thrown. Amid the unhappy disputes and endless factions which have torn and divided the French nation, amid the writhings of anguish with which the endeavour has been made to tear off the Nessus-shirt of a great iniquity that clings to and poisons and maddens the people of the famous and beautiful capital, death has struck down, with a blow of bewildering suddenness, the chief officer of the state.¹ That chamber of death seems the one quiet spot in all that ghastly nightmare of unlimited political chaos sweeping through clouds towards an unknown bourne. We, who pray too little for our own country, are wont to pray still less for others ; we may well pause and let our prayers be raised, in no Pharisaic tone, on behalf of all

¹ The reference in this sentence is to the Dreyfus affair and the death of President Faure.

Christendom and all humanity, that in the great French republic, as in our kingdom, "all things may be so ordered upon the best and surest foundations, that peace and happiness, truth and justice, may be established for all generations."

Μηδὲν κατ' ἐπιθείαν.

We turn to consider the present position of our own Church. None deny its renovated activity and its multiplied agencies. In spite of failures in the past and present, it lives with a life which is very strong. The anxiety which has recently arisen is due, in a large measure, to the very intensity of the labours which, apparently, it has been found impossible minutely to supervise; to the very exuberance of the zeal, which in some instances, it is alleged, has transgressed the limits of strict obedience. It is important to remember that we have to think of the Church as of a State, and not as of an army. Military metaphors, however inspiring, are perilously misleading. The organic life of the Church, like that of the State, is subject to influences, as it is engaged in functions, which have no counterpart in the soldier's work.

In the Church as in the State it is inevitable that there should be parties. In the State we hear it asserted that it may not always be an unmixed benefit for great parties to become attenuated or disorganised. In the Church it need not necessarily be an unmixed evil when parties are strong and active.

Men will naturally associate together in groups ; they will cluster around leaders of thought—they will be united by certain watchwords, and combine to promote certain causes, to advance particular lines of influence. The greater the liberty the more evident becomes this tendency to grouping. There would be no unity so fatal to the vitality of the Church as that which would be obtained by “ruling out” differences. The policy of aiming at any absolute uniformity is one which, we may hope, will, in this country and in our Church, never be attempted ; or, if attempted, will never succeed. The Church’s knowledge of truth is never at one time complete. The search for truth is never finished. Different aspects are grasped by different minds in different proportions.

The uniformity which some yearn to find may be won, but only at the sacrifice of that which is of higher price, freedom of thought and honest faithfulness of expression.

Now, let us grant that the dream of uniformity is Utopian ; let us face the fact that partial views and fragmentary knowledge are all that can be looked for on earth. Still the nobler minds are never deterred ; they press forward, and from time to time progress is achieved in purity of teaching, in beauty of worship, and in comprehension of the truth.

Those who sympathise with some great movement,

who emphasise some special line of teaching, become, or have a tendency to become, what is called a party. I admit the word is unsatisfactory; for probably, strictly speaking, a party ought to imply some measure of party organisation; and perhaps the strongest party at the present moment is that which is no party and has no organisation. These parties are distinct from movements. They may originate movements. They may outlive movements. For the parties will correspond generally to those main differences in temperament which apparently are recognisable in all ages. It is not difficult for us to transfer modern party names to the leaders of thought in the third or fourth centuries of the Church, or, indeed, to the great leaders of thought in any age which has been fertile in representatives of different aspects of Christian teaching.

On the other hand, the great movements which have sprung into being have sometimes been produced by the leaders of a party; sometimes they have first attracted, and then dominated a party. These movements pass through stages of growth and development, of weakness and decay. They serve their generation. But, so far as they have corresponded to some need, and have remedied some weakness, in the teaching, the system, the worship of the Church, they have animated not a party only, but the whole body. The new teaching, the expanded system, the improved type of worship,

become absorbed into the essential structure. The movement has passed, but its virtue lives.

We need not go far from our own time to see illustrations of this.

The Evangelical movement at the end of last century and at the beginning of this awoke the Church from the lethargy into which it had fallen. The simple Gospel preaching which characterised it reanimated the whole ideal of personal religion. On its piety, on its self-denying and often pedantic excellences, on its loving devotion to Holy Scripture, on its philanthropic work for day-schools, Sunday-schools, and ragged-schools, for prisoners and slaves, were built up those English households which, more than any others, have given to our country the moral stability and purity that have enabled her to pass so steadily through the tremendous periods of expansion and transition which this century has witnessed. The outward force of that movement—never popular, little honoured, greatly ridiculed—spent itself. But the virtue of it remained. And now, in every Mission, at home or abroad, in every slum service, in every cottage address, you may hear the echo of the old Evangelical revival. It knows no party now. That direct personal appeal to the sinner's soul, that lifting up of Christ crucified, that proclamation of forgiveness, remain as the *principia* of mission work without distinction of party, almost in the accents of our simple pious forefathers.

The Oxford Movement, of which the true story is told with such simple eloquence by the sympathetic pen of the late Dean of St. Paul's, will always live in history as one of the most remarkable influences in this century. This is not the occasion to discuss its oft-debated characteristics. At least it permeated the Church with a true conception of its corporate life ; it has revived the ideal of public worship ; it recognised the function of symbolism. Coinciding with, and doubtless partly responsible for, the cultivation of æsthetic taste in music and art, it justly obtained the full credit for the impulse towards beauty in worship, towards beauty in Church architecture, towards beauty in Church music. I do not mean to say that this wave of æsthetic revival was not in some measure distinct, and merely one aspect of the whole intellectual development and culture which has been witnessed in this century. But it became in popular estimation identified with the Oxford Movement. And its influence has now affected every stratum of religious opinion. It has penetrated into the most unlikely corners. Its besom has swept Bumbledom from out of our churches. It has produced a startling change everywhere in the conduct of worship. Both in the services and in the structure of the chapels of the great Nonconformist bodies and of the Presbyterian Churches in Scotland its influence is unmistakable.

Nor should I omit to mention another movement which had its rise in the teaching of a group, small in number, but powerful in influence, bold and creative in thought—Arnold, Robertson, Maurice, Kingsley, Tom Hughes, and their comrades.

It is through their foresight and self-denying work on behalf of the working classes, and in sympathy with the social and intellectual tendencies of their day, that the Church has learned to welcome newer phases of activity in the crowded population of our great cities. And, in consequence, the future historian of the Church will find few more remarkable features of healthy and hopeful life than that series of School and College Missions and University Settlements, in which men of all schools of thought have sought to link the fortunes and the happiness of the students of the land with the barren monotony and heathen hopelessness of thousands in East and South London.

Such then are some of the famous religious movements of our own century that have passed into the very life-blood of the Church. Their history is defaced by many regrettable incidents, many exaggerations, many misunderstandings. Read the lives of Keble, of Hook, of Pusey; of Henry Venn, of Simeon, of Lord Shaftesbury; of Arnold, of Maurice, of Kingsley. What hostilities they met! What animosities they, unquestionably, sometimes provoked! Yet how rich has been our

inheritance from their combined, if not united labour.

It is the consolation, the glory, the hope of our Church that these different types, within the wide circumvallation of her walls, worked, and were blessed in their work, for their countrymen and in their devotion to their Divine Master.

But history carries with it our warnings as well as our examples. Time after time it has been seen that devotion to one cause, and the advocacy of one special side of teaching within the narrow coterie of one group of mutual admirers, has led to the spirit of exclusiveness. This exclusiveness confronts us at each crisis of Church experience. It would narrow the borders of the Church on the pretext of a stricter orthodoxy. Arrayed as an angel of light, it is the incarnation of censorious faithfulness, which assumes the right to judge, and in the name of truth inflames men to violence, and whispers into their ears that a party is a truer Church than the country's Church, and that you and those who agree with you are sounder and more sincere than the misguided ones who differ from you, and who may yet good-naturedly but pityingly be tolerated as fellow-members.

That is the very spirit of faction. It breeds ill feelings and multiplies censorious recrimination. The calm assumption of pre-eminent virtue, the arrogance that folds its arms and exclaims, "We

and only we are the elect, we are the true Churchmen," is answerable for a large proportion of bitterness and animosity.

But men may stand on one side or another, and yet be no partisans. They may be members of a party and yet have never succumbed to the acerbity of party-spirit. And I believe it is true, that wheresoever there is loyal appeal to Holy Scripture as the Divine repository of Revealed Truth, wheresoever there is generous appreciation for men of different views, wheresoever there is care to maintain accuracy in statement, there the worst and most dangerous elements of party-spirit are not likely to manifest themselves.

Just for the moment there have been grave symptoms. Ugly passions have been roused; recriminations exchanged. Vehement men have been tempted to make a great effort to assert the predominance of their own party. The Church will not be saved by the victory of either the one party or the other. No one party will represent the whole aspect of the truth; and the supremacy of any one party would herald the eclipse of all freedom of thought. It is the work of all those who are not partisans, of men who own no leaders and live aloof from parties, to strive to avert anything like a faction conflict.

Let me remind you of Bacon's wise words in his famous essay "Of Unity in Religion." "Men," he

says, "ought to take heed of rending God's Church by two kinds of controversies. The one is, when the Matter of the Point controverted is too small and light, not worth the Heat and Strife about it, kindled only by contradiction ; for, as it is noted by one of the Fathers, Christ's Coat indeed had no seam, but the Church's vesture was of divers colours. Whereupon he saith, *In veste varietas sit, Scissura non sit* ; they be two things, Unity and Uniformity. The other is, when the Matter of the Point controverted is great, but it is driven to an over-great Subtilty and Obscurity, so that it becometh a thing rather ingenious than substantial." How far Bacon's words are applicable to any aspects of what is called "The Present Crisis in the Church," I may safely leave to your own consideration.

But the occasion is one which has compelled men to reassert two fundamental principles : the one of the national independence, the other of the reformed constitution of our Church. The first is that the Church has power in herself "to decree rites and ceremonies." Things in themselves of subordinate importance are to be decided by the Church of the people, in accordance with the needs of the time and with the character of the race, for the spiritual advantage of worshippers.

The second is that until the Church shall definitely renounce its distinctively reformed position, three or four of the main topics of recent controversy, such

as Transubstantiation, the Adoration of the Blessed Virgin and of the Saints, Prayers for the Dead in public worship, and compulsory Confession before admission to the Holy Communion, have no place in the loyal conformity to the teaching and usages of our Church.

That men may wish to re-introduce them is intelligible; that some should agitate to obtain eventually the necessary alterations in our system, in order to re-introduce them, is intelligible; but that they should introduce them without permission, or impose them in public services, is the betrayal of a sacred trust, and implies only too clearly an actual desire to divest the Church of its distinctively national and reformed character.

From this slight contact with controversial questions I turn to the subject of future action.

At present the way is blocked for ecclesiastical legislation. At present, too, the Houses of Convocation fail confessedly to represent the clergy, while the laity have no statutable position. The Church has no power to pass the ordinary bye-laws for the regulation of her servants, or for the conduct of her business. Any little railway or tram company has more facilities for initiating necessary changes than has the great Church of the country, which has its organisation in every parish, and sends its workers to the four quarters of the globe.

While this deadlock continues, it is sincerely to be hoped that those points upon which doubts and disputes have been raised should be quietly settled, by those whose sentence will unquestionably be loyally listened to, upon the lines of generous comprehensiveness.

Men hate uncertainty ; they want guidance and direction, and they want it, not from party-leaders, but from those who are in authority. Men do not wish to see the boundaries of the Church narrowed ; they do wish to see those boundaries, in matters of secondary importance, made less indefinite in the interests of peace, *provisionally but positively* defined until such time as regulations can be laid down in a more constitutional manner.

No one wants to return to the period of 50 years ago, of dismal worship and unlovely churches. No one wishes to return to the period 500 years ago of priestly domination and crude materialistic superstition.

We want the strength of all parties and the tyranny of none. We want to maintain our Church on absolutely English lines—one that will grow with the intellectual growth of the people.

We want more scope for the layman's influence, for the layman's wisdom and the layman's strength, in the direct administration of the Church's affairs.

We want to see an end put to factious conflicts, which fritter away the strength of the strong and

divert into wasteful channels the pure enthusiasms and aspirations of ardent souls.

Surely the time has come when uplifted swords may be beaten down ; and party leaders may agree on some concordat to check their followers' zeal, while they ask for regulation of secondary matters, and promise a loyal acceptance of direction, from those on whom the burden rests.

Let us not suppose that differences of opinion on Apostolical Succession or the Real Presence, any more than on Predestination or Free Will, will ever be dissolved either by authority or by argument ! Let us not say within the liberties of our Church, " This is the only narrow way, walk ye in it " ! Let us rather trust to the spirit of freedom, and prayerfully rely on the gradual revelation of fuller truth.

Let us, by patience and sympathetic study, realise the attitude of the best and not the worst exponents of a party's position ! Let us seek occasions for co-operation on the more urgent tasks of necessary Christian duty. The expansion of the Church to meet the rightful claims of the expansion of the Empire—the interpretation of doctrine in terms of modern thought—the adaptation of worship to the needs of the ignorant and the poorest in the land—the provision for religious training as the necessary element in the education of the national character,—these things present a worthier field of emulous activity for men of different schools of thought than

some of the subjects that recently have engaged conspicuous attention.

Let not panic or clamour have sway. Let patience have its perfect work. Let the spirit of love prevail, and a Christlike submission rule our hearts. Let our labour be unceasing, for truth, for righteousness, for freedom, "doing nothing in the spirit of faction."

II

THE APPEAL TO ANTIQUITY AS A PRINCIPLE IN THE REFORMATION SETTLEMENT¹

OUR subject is the Appeal to Antiquity as a principle in the Reformation Settlement. It is no new subject. It was handled 300 years ago by some of the greatest of our great Anglican divines who championed the cause of the English Church against the Roman and the Sectarian. Certain aspects of the controversy show a tendency to recur. The Reformation was no brief incident in history, but the last and crowning movement of a great series. The paramount position of Holy Scripture, as the standard of all doctrine, was from the first asserted in England as a fundamental doctrinal principle. Wycliffe spoke of Holy Scripture as "Our great Charter written and given to us by God, on which alone we could found our claims to His Kingdom." As Dean Hook has expressed it, "The Church must be judged by Scripture; that is the

¹ A paper read at the Church Congress, Brighton, October 1901.

basis of all reform." It was the basis of all reform in the English Church in the sixteenth century. It stands out clearly in the formularies of that period.

Holy Scripture," says the Sixth Article, "containeth all things necessary unto salvation ; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought necessary to salvation." "Are you persuaded," are the Bishop's words in our ordinal addressed to every priest, "*that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?*"

The sovereign position of the Holy Scriptures having been once established, the Reforming divines gladly appealed to antiquity. They did so with confidence. The support of antiquity enormously strengthened their position in the great controversy of the day. They appealed to antiquity against the usurpation of Papal authority ; they appealed to antiquity against the corruptions of mediævalism. The revival of literature had assured them that they would not appeal in vain to the literature of primitive antiquity against floating tradition and unhistorical legends. So when they were charged with being mutinous Churchmen and innovating heretics, they upheld the position of the Reformation in England with weapons which were effective in that type of warfare, both against the disciplined regiments of

Rome, and against the guerilla chiefs of ignorant and fanatic Anabaptists.

As an example of their appeal to antiquity, I will cite a passage from the record of the public disputation, held in Westminster Abbey in the first year of Queen Elizabeth, between chosen Protestant and Roman divines. "As for the judgment of the whole controversy," says Dr. Horne in the preface, "we refer unto the most Holy Scriptures and the Catholic Church of Christ, whose judgment unto us ought to be most sacred." They then discussed the proposition, "It is against the Word of God and the custom of the primitive Church to use a tongue unknown to the people in common prayers and administration of the sacraments." "By these words" (the Word of God), said the Reforming divines, "we mean only the written Word of God or canonical Scriptures. And by 'the custom of the primitive Church' we mean the order most generally used in the Church for the space of 500 years after Christ, in which times lived the most notable fathers, as Justin, Irenæus, Tertullian, Cyprian, Basil, Chrysostom, Hierome, Ambrose, Augustine, etc."

We have only to read the writings of men like Cranmer and Ridley, or the Homilies of the Church, or the later writings of men like Hooker, Field, Pearson, and Barrow, in order to recognise the application of this general principle. The methods of the Reforming divines, in dealing with Patristic

literature, may not always have been scientific. They possessed neither the material nor the critical dexterity possessed by the modern student. It would matter little to them whether the quotation came from Irenæus or from Epiphanius, from Origen or from Theodoret, from Tertullian or from Lactantius. Dionysius the Areopagite was cited unhesitatingly. The Apostles' Creed was regarded as actually the composition of the Twelve. The *Quicunque Vult* was accepted as a writing of Athanasius. It is not improbable that, even in our day, there may be many who, in these respects, would scarcely stand on a different level from that of the Reforming divines.

Roughly speaking, the English Reformers adopted two main principles in their appeal to antiquity. On the one hand, they restricted themselves to the authorities of the first five centuries, and insisted that the essential doctrines of the Church were those that had been determined at the four great Councils and had been incorporated in the Creeds. 'On the other hand, they did not hesitate to affirm that the Creeds themselves were only to be received and believed on the ground of their being capable of proof by most certain warrants of Holy Scripture; and that the decrees of general Councils upon spiritual matters had neither strength nor authority unless it may be declared that they be taken out of Holy Scripture.

By comparison with doctrine the subject of ritual and ceremonial is necessarily of subordinate interest. But it was treated by our Reforming divines, if sometimes too peremptorily, yet at least on the intelligible basis of an appeal to antiquity. Their appeal to antiquity revealed to them two great facts : firstly, that in primitive times a great diversity of usage prevailed in different parts of Christendom ; secondly, that the principle of National Churches was confirmed by the primitive practice, and that these National Churches were both independent of one another in matters of religious usage and separately competent to decide upon rites and ceremonies. The English divines, upon the basis of antiquity, accordingly laid down the principle which we find concisely and lucidly stated in the language of our Articles XX. and XXXIV. Article XX. :—“ The Church hath power to decree rites or ceremonies and authority in controversies of faith, and yet it is not lawful for the Church to ordain anything that is contrary to God’s Word written.” Article XXXIV. :—“ Every particular or National Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying.”

• It is instructive, parenthetically, to remember that Laud was fiercely and wrongfully assailed by his opponents on the charge of having inserted that

first clause of our Twentieth Article, "The Church hath power to decree rites or ceremonies and authority in controversies of faith.'

If further evidence on this subject were required in order to appreciate the position taken up by the Reformation settlement, I might refer to Archbishop Parker's Visitation Articles (1567), in which he declares it to be contrary "to the order of religion reformed, restored, and renewed by public authority in this Church of England," to maintain that "it is not lawful for any particular Church or province to alter the rites and ceremonies publicly used, to better education."

Secondly, I might refer to Bishop Jewell's famous challenge which, whether or no he was able to substantiate it, at least indicated the policy and principles of the settlement which he championed. He appealed to antiquity against the custom of private Mass and twenty-six other points in succession. The challenge began in these words: "If any learned men of our adversaries, or all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic teacher, or Father, or general Council, or Holy Scripture, or any one example in the primitive Church, whereby it may clearly be proved during the first 600 years—firstly, that there was at that time any private Mass in the world, etc. etc.;" and then, after enumerating his twenty-seven points, he adds, "The conclusion is

that I shall be then content to yield and to subscribe."

Hooker, whose learning and reasoning we need increasingly to consult, laid down the position of the Church in England in the following terms:—"Where things have been instituted, which, being convenient and good at the first, had afterwards, in process of time, waxed otherwise, we make no doubt but they may be altered; yea, though, Councils or customs generally have received them. . . . For there is not any positive law of man, whether it be general or particular, received by formal express consent as in Councils, or by secret approbation as in customs it cometh to pass, but the same may be taken away if occasion serve."

But what need have we of even such quotations when the policy of the Reformation settlement is so plainly stated in the preface to our Prayer Book? "The particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important consideration, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of authority from time to time seem necessary or expedient. . . ." "We think it convenient that every country should use such ceremonies as they

shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in man's ordinances it often chanceth diversely in divers countries."

We have only to investigate the structure and contents of our Prayer Book in order to discern in it the application of the great principles which characterised the Reformation settlement. We note in it everywhere the prominence of Holy Scripture. We note in it the constant adherence to the usages of antiquity, insomuch that, in the words of the great Liturgiologist, Palmer, "The great majority of our formularies are actually translated from Greek and Latin rituals which have been used for at least fourteen or fifteen hundred years in the Greek Church, and there is scarcely a portion of our Prayer Book which cannot be in some way traced to ancient offices." We note in it also the continual courageous adaptation of the worship of antiquity to the practical needs of the English people.

We turn now to our own times. Things have altered since the sixteenth century. Knowledge has increased, literature has been enriched, and historical criticism has taken root. We cannot treat antiquity as our forefathers treated it. Proof

passages are no longer to be tossed to and fro with promiscuous and uncritical vehemence. Antiquity is treated in a wiser and more discriminating spirit ; not clamorously importuned by rival factions, but led into the witness-box of history, there to be gently but firmly cross-examined. It is the painful necessity of our day that our scholars and historians are expected to verify not only our references, but even our relics. The halo which has surrounded some of the outlines of the past has sometimes been found to lose its iridescent colours, and in some instances even to disappear through the acquisition of a more scientific instrument, or through the adjustment of a better focus. But leaving on one side this purely literary aspect of the subject, we in England cannot be precisely in the same position as our forefathers with respect to antiquity. We are not nervously contending for the life, or for the independence, of our National Church ; no, nor for the validity of our orders. The days for such apologies and vindications are long past. The seal of the Spirit rests upon our Church. And the world has moved on ; and the larger part, both of the nation and of the Church, has not been disinclined to move with it. The battle of the twentieth century will not be a scuffling over the past credentials of our Church.

We do not pretend to apply the test of antiquity with rigorous logic. We do not discard two clauses

in the Apostles' Creed because they were added in the eighth or ninth century. It is not because the Quicunque Vult never received approval from one of the great Catholic Councils that its use in public worship has been most seriously criticised. The posture of standing in prayer, adopted in Scotland, has not been followed in England, in spite of its being enjoined in the great Council of Nicæa. Many ancient practices, such as the "kiss of peace" and those connected with exorcism and the veneration of relics, have fortunately disappeared from use. They had proved unsuitable to the intellectual temper and social condition of the modern age. Common sense has reinforced the work of reverence ; and if the Church is to make a right use of antiquity, she cannot afford to neglect either one or the other of these good gifts of God's Spirit. For if the one preserves us from being profane, the other can preserve us from becoming ridiculous.

We may be a painfully practical people, but nowadays we at least employ antiquity, and reverence it, without superstition. Antiquity is not infallible. It, too, is a servant, a messenger of God to us. We turn to it for many reasons. And, firstly, not, I trust, for some advantage in the passing controversy of the day, but because the ancient writers were men full of the Spirit, strong in the power of the Word, devoted witnesses for their Lord ; and because it is supremely good for us to hold converse with saints

who worked and suffered in an atmosphere as far as possible removed from our own religious questionings, and as near as possible to the days of the Apostles.

We appeal to antiquity because it conveys the most impressive assurance of the continuity of our Christian life. Hugh James Rose, writing to J. H. Newman, used the following striking words :—"Bring into play what our German friends would call the historical element ; not trying the vain course of reproducing the past (which can never be), but giving our whole attention, by the historic element, to that community and connection with the past which throws such chains around the individual's affections and is so precious for society itself : all this is not only feasible, but full of hope ; powerful to win, to charm, to attract, to hold."

We appeal to antiquity because of the richness and the purity of its instruction. "The greater the distance from the fountain-head, the greater the chance that the stream will be polluted. Hence the persuasion which has generally prevailed, that in order to ascertain what was the doctrine taught by the Apostles, and what is the true interpretation of their writings, we ought to have recourse to the authority of those who lived nearest to their time" (Bishop Kaye).

We appeal to antiquity because the historic character of our faith cannot be understood without a

knowledge of the people and their leaders under whom the principles of the Church were first formulated and its constitution first built up. "Just as we cannot obtain a complete knowledge of a tree without regarding, not only its root and its stem, but also its bark, its branches, and the way in which it blooms, so we cannot form any right estimate of the Christian religion unless we take our stand upon a comprehensive induction that shall cover all the facts of its history" (Harnack).

We appeal to antiquity because it affords us a guarantee for the simplicity of our faith and worship. The tendency of every priesthood is to over-refine the tenets and the externals of religion. Familiarity tends to exaggerate the importance of new aspects of teaching: passing phases of feeling appear as though they were the essentials of faith. The appeal to antiquity preserves the English Church from the peril of imposing the yoke of some modern speculation concerning, it may be, Predestination or the Real Presence, upon the neck of all believers, as though it were essential Catholic truth. The great cardinal truths, at which the Church Catholic arrived through the controversies of the first four centuries, fill up the measure of the simplicity of the necessary faith in which we English Churchmen stand.

But the appeal to antiquity is no mere servitude. We cannot, if we would, resuscitate the past. We would not, if we could, obliterate the distinctively

national features of our Church life. They are part of the Divine endowment of our nation. In spite of their obvious imperfections, they are our sacred heritage. We shall not lightly part with them. The grand burden of our Church is no mere catalogue of *credenda* and *agenda* continually increased and capable of infinite multiplication. It is the message of the riches of the living Christ, conveyed through the appointed channels of His Church, to the unnumbered millions of the world. We will not encumber the messenger by any complication of her essential message, nor, I trust, compromise her task by any exaction of an externalism which does not possess a due and living proportion to the primary moral and intellectual instincts of the people.

The appeal to antiquity will always be demanded by the historic sense of the hard-headed and reasoning people of our day. It must neither impair the confidence of the Church in the presence and power of the Holy Spirit, nor must it ever divert the attention of the Church from those vital questions of belief and duty which engross the attention of the most devoted and faithful minds.

III

THE PROTESTANTISM OF THE CHURCH OF ENGLAND :¹

WHAT IT IS NOT, AND WHAT IT IS

MY Reverend Brethren, I have the honour to address you this morning upon the subject suggested by the last of the four titles under which Archbishop Benson described our Church.² The epithet "Protestant" was *the one* of the four which had been rendered by recent events most conspicuously prominent to the Archbishop's mind. The last matter upon which his sedulous and untiring intellect was occupied before his death was the reply to the strange insult the Roman Pontiff had conveyed to the whole Church of England. The Pope had not merely refused to acknowledge the validity of English Orders, but had even declined to reinvestigate the historical basis on which they

¹ A paper read at the Islington Clerical Meeting on Tuesday, January 9, 1900.

² *I.e.*, Apostolic, Catholic, Reformed, Protestant.

rested. To use the Archbishop's own words spoken a few days previously at Dublin, it was "a new defiance of history, which is perfectly in accord with all we knew of Rome before . . . a lesson of the greatest possible value to those who have been led in quiet years to believe that the Church of Rome has become other than it was" (*Life and Letters of Archbishop Benson*, ii. p. 622 f.).

At the time, then, when he thus spoke of the Church being "Protestant" as well as "Apostolic, Catholic, and Reformed," he gave weighty and deliberate utterance to a thought which was at that moment chiefly occupying his attention.

The name "Protestant" arose from the "Declaration" or "Protestatio" which was put forth at Spire in 1529 by certain German princes. The German Emperor, Charles V., had rescinded an edict of toleration, and the Schmalkaldic League replied with its famous Protest. "For the first time," says Froude, "was launched into the world the name of Protestant. The Schmalkaldic League protested against being coerced into practising ceremonies which they thought idolatrous, or into professing to believe what they knew that they did not believe, under any fear or any temptation. A noble and honourable declaration, the noblest and purest for which any body of men ever combined in this world. It was the symbol at once of constancy and piety. Martyrs died for it at the stake; heroes laid their

lives down for it on the field. It was the Labarum under which the battle was fought and won for European liberty. In the modern crumbling of convictions Protestantism is now spoken of with contempt, but it will be heard of again. All brave men are Protestants who refuse to take a lie into their mouths in the name of religion" (*Froude's Lectures on the Council of Trent*, pp. 95, 96).

I will not take up your time with a discussion of the word, because I wish to speak to you of the thing which it denotes in relation to our beloved Church.

As applied to our own Church, it might be enough to say that the epithet denotes that the Church of England in the sixteenth century renounced the supremacy of Rome, and sought to purge itself of unscriptural errors and corruptions in teaching, discipline, and rite. It is a Protestant Church because it cast in its lot with the Reformation movement in Europe, which Archbishop Benson described as "a ripe and long-prepared and matured movement in an era of illumination, the greatest event in Church history since the fourth century" (*Fishers of Men*, p. 125). "After every deduction made for its defects, the Reformation," says Bishop Lightfoot, "has been fraught with incomparably great blessings—religious, social, intellectual, political—to England and to the world. If the foundation of the Church is the first cause of thankfulness, the

Reformation of the Church must be the second' (Lightfoot's *Leaders of the Northern Church*, p. 129).

An able modern writer expresses the meaning of the word in a true and telling antithesis: "The opposite of Catholic is not Protestant, but heretic; the opposite of Protestant is not Catholic, but Papist" (Dixon, *Hist. of Ch. of England*, iv. p. 24).

I venture, if you will permit me, to leave the historical aspect and to come to closer quarters. This word "Protestant," as applied to our Church, is it merely retrospective? is it only an echo of the events of the sixteenth century? or has it a real significance for us now? and, if so, what is that significance? and what are the grounds upon which the word Protestant is to be regarded as denoting vital principles in the modern life of our Church? But first of all I wish to free my use of the word from the chance of misapprehension.

The fact that the word has been studiously discredited in some quarters is not a matter that need disturb us. The fact, however, that its high and honourable significance has sometimes been in danger of being compromised by a temper of vulgarity, ignorance, and violence, is a matter of far greater seriousness. For there is such a thing as a spurious Protestantism that is too often popularly identified with the great name which it unhappily degrades.

For I do not call that the true Protestant spirit of our Church which spends itself in noisy abuse of

the Pope and the Roman priests, in fierce denunciation of all Roman Catholics as necessarily formalists, hypocrites, and outside the pale of Christendom. My reverend brethren, you will agree with me that not only the age, but the piety, the learning, and the kindly benevolence of the Roman Pontiff¹ place him beyond the range of such unworthy missiles ; that the devotion, the obedience, the self-sacrificing and unquestioning work of thousands of Roman priests in every quarter of the globe command our generous regard and deserve our chivalrous respect, even when we are most conscious of our differences from them. Let us acknowledge with thanksgiving and honour the devout and simple faith of countless Roman Churchmen brought up in the worship of their fathers, and sharing with us in the great first articles of our common Christian faith, the belief in the Holy Trinity, the belief in the Saviour's atoning sacrifice, the belief in the power and operation of the Holy Spirit, the belief in the gift of eternal life and in the resurrection from the dead. Uncompromisingly as the Protestant Churchman may uphold his principles, he will do his own cause little good by ignoring the elements of community of faith, or by refusing in the heat of controversial animosity to recognise the great work of the Roman Church in earlier centuries, in the maintenance of religion, in the moulding of Christian civilisation, in the preservation of Holy Scripture.

¹ Leo XIII. (*ob.* 1903).

Again, I do not call that the true Protestant spirit of our Church which renounces the use of some of the richest blessings vouchsafed by Almighty God to the human race, on the ground of what seems to us to be their misuse in the services of the Roman Catholic Communion and of its imitations. At the Reformation it was felt that the worship of God in spirit and in truth was obstructed by the infinite variety of ceremonial, and by the unintelligible character of the ritual. Divine service tended to become a spectacular performance conducted by the priests, attended by the laity in curiosity and superstitious awe. Against these excesses the Protestant Reformers rebelled. But the rebellion often led to the opposite extreme of unspeakable meanness and gloom. The cold whitewash of many Reformed churches on the Continent—not to come nearer home—strikes a chill to one's heart. Dull, stagnant, wearisome services have oftentimes done foul wrong to the spirit of the Protestantism in our Church, as if God's gifts of beauty and joy, in sound and sight, were somehow the inventions of the Evil One; as if the revival of taste in music and art in the present century, instead of being the natural intellectual growth of the age, and the gift of the Spirit, were part of some subtle, subterranean, Romeward policy. We can have beauty in building, and loveliness of music wherewith to do God honour and praise, without risk of indulging in a merely

sensuous pageant or reproducing some obsolete mediævalism.

I do not call that the true Protestant spirit of our Church which ignores the teaching of history, and dates her origin from the reign of Henry VIII.; which derides the piety and learning of the Fathers, and looks askance upon intellectual study as the snare of pride and the betrayal of a simple faith. Not such were the master spirits of the Reformation movement. Read the writings of Luther, Melancthon, and Calvin; study the remains of Cranmer, Ridley, Parker, Jewell, Hooker; what sort of men were the leaders of Protestant thought? These were men of studious as well as practical activity. They steeped themselves in the literature of old days; they pondered, they read, they wrote. They treated learning, not as a dangerous and worldly temptation, but as a splendid inheritance, the use of which was given in trust to them for the promotion of God's glory and the strengthening of His Church on earth. °

Lastly, I do not call that the true spirit of Protestantism which trifles with the reverence due to sacred things, or which seeks by violence and clamour to enlist the attention of the ignorant and turbulent, and wantonly to kindle the fires of religious animosity.

The Protestant character of the Church is determined by at least three great distinctive principles.

1. The first is that Holy Scripture is the one absolute standard of Christian doctrine and conduct.

2. The second is that complete liberty of conscience and the right of private judgment are the prerogatives of the believer in Christ.

3. The third is that a National Church is independent of all foreign control.

Upon each of these large topics I can only say but a few words :—

1. And, first, as to the position assigned to Holy Scripture. I might quote once more the words of Archbishop Benson: "At the heart of the Reformation lay the one conviction that the Word of God was the shrine of Christianity" (*Christ and His Times*, p. 190); or I might quote Froude's striking paragraph: "The Bible, as the old saying went, was the religion of Protestants. Luther's translation became the text of it for the German nation. Twenty years later came the English version, equally admirable, to spread over the globe and mould the character of the Anglo-Saxon mind. This it was which did the work of the Reformation, which without it would inevitably have failed. 'The translated Bible,' Cardinal Newman says with reluctant admiration, 'is the stronghold of heresy.' 'It was the seat and centre of real infallibility to those whose consciences rejected the false infallibility of the Popes'" (*Council of Trent*, pp. 58, 59).

It is often made a reproach of Protestants that

they are Bible Christians and their theology a Biblical theology. Long may a reproach which should be its glory be levelled against our Church. Nay, when the Bible in the vernacular ceases to hold its paramount position in our Church, then, and not till then, will her candlestick be taken from her.

The important bearing of this appeal to Holy Scripture will at once be realised. The claim of Roman doctrines concerning "The Sacrifices of Masses," "Auricular Confession," "The Invocation of Saints," "Indulgences," and Papal Infallibility, was swept away at one blow. The plea that the teaching of the Apostles upon such subjects was too well known to be dealt with in the Apostolic writings, and was *handed on in silence by oral tradition* from one generation to another until the later ages, in which they were as copiously mentioned in ecclesiastical writings as any other topics, constitutes an assumption that no candid or sane historical criticism could tolerate in dealing with any other literature. The Apostles and Evangelists deal in their writings with the subjects necessary and sufficient for human salvation. The doctrines just referred to were later developments for which there is no Scripture warrant. They could not, on Protestant principles, be treated as essential. Roman teaching, by frankly accepting the alternative of the later development of essential Christian doctrine, has opened the door

disastrously wide for the multiplication and complication of dogma.

There is no point on which the Protestant and the Romanist are so directly at variance. "On the necessary faith the Protestant appeal is to the Holy Scriptures, the Romanist to the authority of the Church ; the latter can overrule the voice of Scripture by appeal to late tradition.

It is no chance coincidence that the epoch of the Reformation was ushered in by the revival of Biblical study. The work of Reuchlin upon the Hebrew, the work of Erasmus upon the Greek text of Scripture, prepared the way for the study of the sacred Word itself. The new learning was that which gave strength to the forces of the Protestant movement. The knowledge of Scripture enabled men to shake themselves free from the endless mazes of the schoolmen. As literature revived, and a sound and healthy criticism took root, the baseless character of the legends and the wild extravagance of miraculous narratives, the unhistoric character of many decretals, were understood at their proper value. Again and again in the writings of Erasmus, he insists that what the Church most needed was to supersede the ignorance and superstition of the monks by the pure and simple Gospel narrative concerning Jesus Christ.

"We would see Jesus," was the cry of inquiring Europe ; and the answer came in the gift of the

open Bible, rendered into the language of each country, that all might see Him for themselves.

That principle of our Protestant Church remains unshaken. The books which are able to make men wise unto salvation, these declare the revelation of God in the love of our adored Saviour. They have brought down to us the work of Christ and of His Apostles. They are to us the Word of God.

The final appeal is to them, and beyond them the Protestant Church of England desires no higher standard of assurance and of hope. She accepts the Creeds "because they rest on Scriptural warrant" (Article V.); and the "things ordained by General Councils (Article XXI.) have neither strength nor authority, unless it be declared that they be taken out of Holy Scripture."

2. The second principle of a Protestant Church is one that is the necessary corollary of the free use of Holy Scripture. It is the right of private judgment, the liberty of the conscience. The Protestant came out, as it has been said, "from the only visible shelter in Christendom into the wide open plain, and henceforth for him there is nothing over him but the infinite heavens. And it is to teach a man that he may be safest thus—that he may stand before God by faith in Him alone, if only he come to Him through Christ and through none else,—this it is which is at once the aim and the worth of Protestantism. Doubtless it is a fearful position, as

it has been said, but it is one as full of dignity as it is of danger, and one which cannot be abdicated without degradation. The Protestant, let it be repeated, can only stand by faith in the Invisible; a standing-place which must ever seem to some, and to many sometimes, so difficult as to be impossible to be held for long; and it is by this peculiarity of not trusting to any human mediation between the individual soul and God, and denying the existence of any ultimate tribunal on earth, that Protestantism is separated from Romanism more than by any differences of creed or of polity" (Myers' *Catholic Thoughts*, Part II., 290, 291).

"This intimacy and immediacy of possible union between the soul and God," says Illingworth, "was, of course, no theological novelty; but it had long vanished from the popular religion. Luther re-emphasised it, with a vehemence to which the circumstances of the age contributed yet further emphasis; and, above all, he proclaimed it the basis of spiritual independence, the soul, which is the slave of God, being thereby free from all other slavery to religious or philosophic authority, and external means of grace. It had previously been an esoteric doctrine. Luther proclaimed it from the house-top, and in so doing dignified and deepened the whole sense of personality in man" (*Personality, Human and Divine*, pp. 18, 19).

It is this principle—far more than the opposition

to any details of ceremony or even of doctrine—that distinguishes the Protestantism of the English Church. Man is responsible before God, and the recognition of that responsibility brought deliverance from the slavery of mediæval ecclesiasticism.

As a matter of fact, whether the appeal is to Scripture or to the Pope, the individual must exercise his reason to consider why he accepts the verdict of the one or the other. But in the one case he accepts his own responsibility for his religious life; in the other he transfers it to the keeping of his spiritual adviser.

There is no department of learning or science in which vitality and progress would not be destroyed by the suppression of the right of private judgment. There is no infallibility in any earthly decision or human statement. Neither numbers, nor authority, nor dignity convey infallibility.

Galileo used his private judgment upon the results of lifelong observation and patient research, and he was compelled by the mere weight of ecclesiastical authority to recant the heretical notion that the earth revolved round the sun.

Luther, moved with profound indignation at the scandal to the Church produced by the sale of Indulgences, exercised his private judgment, and in the face of the ecclesiastical hierarchy of Europe issued that defiance which began the Reformation movement, and which has been endorsed by the verdict of history.

Our forefathers, who denied that they could find support for the doctrine of Transubstantiation in the language of Scripture or in the exercise of human reason, asserted the right of private judgment; they could not take a lie into their mouths, and say at the bidding of the priests that they believed that something happened to the sacred elements which they could not believe. And rather than lie to their consciences they perished with constancy in the flames.

The strength of the Protestant is his personal faith in Christ as the only sacrifice for sin, as the one Mediator, as the one Saviour, as the one High Priest. Protestantism, said Schleiermacher, makes the relation of the individual to the Church dependent on his relation to Christ; Roman Catholicism, *vice versa*, makes the relation of the individual to Christ dependent on his relation to the Church. And any teaching which interposes any other mediation—by priest or Church, by rite or sacrament—is, according to the Protestant interpretation of Holy Scripture, a departure from the truth and simplicity of the Gospel.

It is this free right of access to a communion with the Saviour through faith that cuts at the root of all that claim to sacerdotal pseudo-mediatorial authority which, in the Middle Ages, placed the laity in the hands of an exclusive and ambitious priesthood.

3. There remains but one other distinctive

principle of our Protestant Church of which I can speak this morning. It is that of the separate independence of our National Church. The policy of the Roman Church is one of universal supremacy. Union with Rome means absorption into Rome.

With the Roman conception of Christendom we in our English Church have nothing in common. We believe that Scripture supports our view of National Churches; we believe that reason strongly supports our maintenance of an independent position. History—if the history of any single Church during three centuries and a half of emancipation from Rome can teach anything—history teaches us that Englishmen will best manage English affairs, that it is in their blood; and that, with all its defects and anomalies, the English Church, ruled by this distinctive principle, has been wonderfully blessed, and entrusted with an unexampled responsibility for power and learning and influence throughout the globe.

Our National Church has power, according to its own Article XX., to decree its own rites and ceremonies. She claims an autonomy, the full measure of which has yet to be realised. But she disclaims the authority of other Churches; she has no reason to believe that the mediæval is necessarily the ideal, or that all ceremonies should be in all places one or utterly alike (Article XXXIV.). Many things at the epoch of the Reformation may

have been done roughly, and many mistakes may have been made ; yet it is a fundamental principle of our Church that, by upholding the changes introduced at the Reformation, she is true to the conscience of the people, believing that it was guided by the overruling power of the Holy Ghost. The resolve not to surrender the national independence in sacred things that was won by our fathers, breathes in the language of our Article : " Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying " (Article XXXIV.).

The assertion of these principles of our Protestant Church should suffice to refute the common allegation that Protestantism is negative in character. Their assertion may have issued from the great controversy of the sixteenth century ; but they have existed from the earliest days of Christendom. And there can be nothing more positive in character, more constructive, more potent in influence upon the progress of Christianity, than the insistence upon the three principles which are distinctive of our Protestant position : (1) Holy Scripture the rule of doctrine ; (2) the freedom of personal faith and judgment ; (3) the independence of National Churches.

I have already occupied your patience too long. But I would crave your indulgence for a few moments more, while I turn from the subject of the Protestant

Church in the past to that of the Protestant Church in the future. People speak of Protestantism as if it were a dead thing, an interesting specimen preserved from the great Museum of the History of Civilisation. They are, I believe, greatly mistaken. Protestantism is a living force. A nation does not pass through the two centuries of the Reformation movement unaltered. The power and the spirit of Protestantism have been absorbed into the life of the country—I had almost said been burned into the conscience of the English race.

The power of the Reformation movement is not exhausted. Its principles are still in energetic activity. Its inheritance is a national trust. It has yet a great work to do.

When, then, I hear or read of men speaking with despondency and even despair of our National Church, when I hear of men counselling secession or revolt, I confess I do not understand them. I refuse to recognise a Romeward eddy for the current of the nation's religious life, or to identify the aspirations for reunion with Rome with the expression of the robuster intellectual energy of our day.

At the risk of being very presumptuous on the occasion of this large and representative gathering, I would venture to urge that one reason for despondency is to be found in our lack of intellectual courage and spiritual "progressiveness."

God forbid that I should counsel departure from

tried and approved principles. But I make bold to say that if the Protestantism of the Church is to retain its hold over the people it must move with the people ; it must study the people's habits and tastes ; it must not be left behind by the intellect of the age—in a word, it must be true to the great traditions of the Reformation, and lead, not lag, in the spiritual and mental movement of the age.

It is not the perpetual harping upon the Roman controversy that will build up the strongest Protestant. The Church has something more to do than continually to go over the ground that our forefathers—High Church and Broad Church as well as Low Church—so bravely and effectually traversed ; something more than to sniff Romanism here and heresy everywhere, save along some very narrow isthmus of traditional orthodoxy. The spirit is not dead. It stirs within us. There is advance and progress to be made in thought and knowledge, in wisdom and sympathy. Old truths are always truths, but have to be stated in new ways ; but old shibboleths lose their power and are quickly forgotten, or, still worse, are rapidly relegated to ridicule. We do not want others in their place. The power of Protestantism lies, not in excited emotionalism, but in the resolve and in the ability to dedicate the gift of each age to God. Think how the new learning became, through the consecrated studies of Tyndale and Colet, Erasmus and Luther, Coverdale and

Cranmer, and Calvin and Beza, the inspiration of the sixteenth century.

Since that time there has been no period of intellectual ferment to be compared with that through which we are now passing. Next to the invention of printing and the dissemination of Greek learning must rank the invention of the steam-engine, and the vast impulse given to thought by the study of natural science. The whole attitude of men towards the problems of religious thought is affected by the intellectual movements of the time. And the work of our Biblical scholars, beginning with men like Alford, and Ellicott, and Lightfoot, and Westcott, and Hort, and Milligan, and Moulton, has shown to our sluggish Christian intelligence that the riches of Biblical knowledge are inexhaustible ; that Scriptural interpretation is never final ; that the Bible lives, not as the text-book of a stereotyped theology, but as the inspiring manifestation of God's will through the ages, and as the declaration to the world of a living and historic Saviour. Such work as theirs is the outcome of the Protestant spirit of our Church.

And, in God's sight, I solemnly call you to witness that, by virtue of the modern study of the Holy Scriptures, the Bible has become to some of us, and I believe to thousands of my own and a yet younger generation, a more living, a more powerful, and a more sacred volume. I do not ask you, my reverend brethren, to agree with this or that

opinion, but I humbly ask that you will do justice to the motives of English scholars, and that you will respect the humble endeavours of men like myself (however erroneous some of you may regard our method) to carry on the great Protestant tradition of Biblical study, and to base a living interpretation upon the free and unprejudiced investigation of the words of the sacred books.

The Protestant Churchman cannot rest in the greatness of the past, and watch the world sweep past him. He has duties at his feet; and none has such great opportunities as he. He moves with a freedom which others that share not his Protestant principles cannot boast. His view of history is not anticipated by presuppositions, his Bible study is not regulated by the directions of authority. But he has all the greater responsibility. Men look to him to bring faith into line with knowledge—to meet science, not with doubt and suspicion, but with courage and confidence,—in a word, to bring forth things new as well as old. • Men turn to the Protestant Churchmen, and say, “You at least are not in bondage. You profess to have cast aside superstition, and to have done with priestcraft and fables; tell us of your Christ, and of the comfort of your Scriptures; and speak to us the message that will, if any can, give hope to a world that would rather die without a belief than profess a faith which had more warrant in antiquity than in conscience and reason.”

It is from a Protestant Church that we can look with the greatest hopefulness for reform. A Protestant Church can neither profess infallibility nor acquiesce in corruptions and imperfection. The glory of the past should encourage her members to face the ever-present need of adapting her administration to the altered requirements of the day, and of assimilating her worship to the varied phases of modern society.

"Not the smallest sect," said Archbishop Benson truly, "is free from the worst symptoms."

Is there not need for Reformation?

Above all, is there not need for a larger share of lay work and lay responsibility? Three centuries ago it was the earnestness of the laity that obtained the changes that were most urgently needed for the removal of corruptions.

"The Reformation," says Froude, "really and truly turned on one point, whether the laity were or were not to have a voice in spiritual questions" (*Council of Trent*, p. 136). Froude calls "the [Reformation] movement at the outset a revolt of the laity against the clergy. Everywhere, in [Roman] Catholic countries as in Protestant, the practices have been abandoned which the laity rose then to protest against. The principles on which the laity insisted have become the rule of the modern world" (*ibid.*, p. 303). Let the Protestant Church trust the laity. The laity, in the long run, will be

found on the side of liberty ; and their influence, if they will only realise their opportunity and rise to it, will correct the professionalism of us clergy. Let us not foster the notion that the clerical order is the Church, or that the clergy alone are the spiritual persons. Every baptized member of the Church is a spiritual person, and the welfare of the Church enters into the personal responsibilities of all spiritual persons.

It is from a Protestant Church that we have reason to hope for a larger tolerance and a more charitable comprehensiveness.

Reunion with Rome is alleged to have been recently the subject of amateur and quite unauthorised diplomacy between members of our Church and certain dignitaries at Rome.

There is no need for me, in this gathering, to characterise or to criticise that abortive endeavour.

On the other hand, we have reason to look with thankfulness in another direction. After all, "blood is thicker than water." There is more gladness to an English mind in the thought of a better understanding between the members of our Church and the members of the great English Nonconformist and Scotch Presbyterian Communion, than in the contemplation of any irresponsible coquetting with the Vatican.

It is for us to acknowledge and to call by their right name those "fruits of the Spirit," which we have been privileged to receive from great Non-

conformist divines like Dale and Moulton and Fairbairn, from Scotchmen like Flint and Milligan and Caird and Bruce.

"We should," cried Archbishop Benson, "be either unjust or blind if we failed to recognise the beautiful work which has been done at our doors by Scottish and other Protestant divines. . . . We find a revelation in those facts. We see a blessedness of unity beyond our power of expression. And then we modestly ask, What has the modern Roman to set beside this library of living theology?" (*Fishers of Men*, pp. 145, 146).

In meeting the spiritual needs of our day these men have deserved from a Protestant Church something more than has too often been rendered to them. It was Irenæus, in the second century, who used the famous words, "Where the Church is, there is the Spirit of God. And where the Spirit of God is, there is the Church and all grace." It is not for members of a Protestant Church to draw narrower limits. It is enough for us to have the Saviour's words: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

My reverend brethren, we do not speak of reunion; we make no overtures for compromise, no rash offers of incorporation. But we deplore the separation of Christians; above all, we deplore that which separates us from our own countrymen.

It is our duty to promote a better understanding, to recognise the fact that the great majority of them are separated from us by no insuperable difference of doctrine, but by the fact that they have loyally followed in the steps of their fathers, who were driven from our pale by the unsympathetic action of our rulers, or who sought in private and irregular ways to supply the deficiencies of Church administration. Their differences from us upon the subject of Polity or Ministerial Orders may, or may not, as I venture to think, prove to be fundamental. But if any of us have been spiritually fed and strengthened by their teaching, who are we that we should deny to them the gifts of the Holy Spirit, or pretend that we do not believe the mansions of the great Home of the Church of Christ will admit all these His brethren? And surely in the Great Day when we shall see and know more, there are those that are last which shall be first, and first that shall be last.

In the century before us all should seek to promote the cause of truer Christian unity, and to remove the elements of misunderstanding. There are those at our doors towards whom a Protestant Church can draw closer. She can do so with a greater hope of success and a stronger ground for action than she ever could towards the Roman Church, until the unchanging Papacy changes, the infallible admits fallibility, and the unreformed seeks

reformation. Rome, at present, does not acknowledge the validity of English Orders. Rome does not admit the existence of an English Church; Rome includes the whole community in one sweeping charge of heresy. Rome turns the back of unreformed infallibility upon our historic Communion, which in every mark and sign of a true Church can hold its own with the Mistress of the Seven Hills.

In conclusion, the comprehensive character of the Protestant English Church has ever been, and should ever be, its glory. The Protestant spirit of Andrewes and Jeremy Taylor is scarcely less marked than that of Parker or Ussher or Barrow. There is no other Christian community whose members enjoy such latitude of expression.

It is not for the more definitely Protestant members to endeavour to narrow her limits, but loyally to maintain them. It is only extravagance that makes it necessary from time to time to ascertain the exact lines of delimitation. It may be hoped that those limits that have been ascertained will on all sides be loyally respected. In the direction where there seems the greatest tendency to transgress those limits the country at large has least desire to go.

But there is better and more urgent work for the Church to do than to occupy itself in intestinal controversy.

The Church—High, Low, and Broad—is for

the people, and the people is Protestant. Englishmen as a rule are concerned with other things than the conflicts of clergy. They are impatient with the reopening of questions which they believe were settled long ago. The stream of English history is not accustomed to flow backward. The country will never tolerate the idea of its Protestant Church becoming Roman ; nor, indeed, does it contemplate the danger as real or near. The country is confronted with the overwhelming problems of moral and social difficulty—poverty, drink, impurity, ignorance, indifference—and with such matters it is preoccupied. But it calls upon the Church to face the questions of the day which, rightly or wrongly, it deems of greatest urgency. Not whether Rome or Canterbury is to prevail, but whether Christ or mammon, hope or despair, Christianity or irreligion, light or darkness. And the Protestant Church, with the open message of Scripture in her hand, with courage drawn from liberty of thought, with the genius of her national inheritance, has a high and noble, if terribly strenuous, task to minister the Gospel of Jesus Christ—not the Gospel of the fourth or the sixteenth, but the Gospel of the nineteenth and twentieth centuries—to the toiling and thoughtful myriads of our fellow-subjects in Great Britain and her vast dependencies.

IV

THE HOUSE THAT FELL NOT ¹

“And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not; for it was founded upon the rock.”—St. MATT. vii. 25.

ACCORDING to a very probable computation, it was in the year 601 that St. David died. Thirteen hundred years have passed since the patron saint of the Welsh people, the patron saint of this renowned cathedral, passed away. Thirteen hundred years; how vast an interval of time! The same great space of time that stretched between the days of Moses and the Advent of our Redeemer stretches between the burial of St. David and our assemblage in this sacred building, to dedicate the restoration of its Lady Chapel. Thirteen hundred years! Our thoughts scarcely can steady themselves for that great backward step across the bridge of time. But a month ago witnessed a great concourse at

¹ A Sermon preached at the re-opening of the Lady Chapel, St. David's Cathedral, October 22, 1901.

IV THE HOUSE THAT FELL NOT

Winchester, there to celebrate the millenary of our hero-statesman, King Alfred, founder of England, of her laws, her literature, her navy. A thousand years ago! and yet three hundred years further back lived and taught and preached your patron and your founder.

We peer through the gloom of the thick obscurity that hangs over that distant date; we discern but indistinctly the giant form—exaggerated, perhaps, in the misty airs of monastic legend—of the famous saint, St. David. Yes, here he wrought; here he reared his monastery; here the dove with the silver wings perched on his shoulder and nestled to his neck, while wondering rustics and obedient monks perceived the presence of the emblem of the Heavenly Spirit, and were cheered in the performance of their tasks.

Here, in the hollow, close to the Allan stream, not far from the storm-lashed crags of your iron coast, he laid the foundations of that church to which your cathedral is the more magnificent successor. Here, then, thanks to St. David's foresight and energy, the ancient British Church planted its westernmost outpost. Here was the last stronghold, inaccessible to attack from the barbarian inroads of the continental invaders. Here was the easy starting point for fresh spiritual endeavour. Within sound of the waves of the Atlantic, the Christian community founded by St.

David could sometimes descry from the heights the faint blue outline of the Wexford hills, and feel the undying missionary instinct of the British Church glow in them with desire to carry to other fields the message of the Cross. Here, then, three hundred years before Alfred, four hundred and fifty years before the Conquest, stood, we are told, the centre of British Christendom. "Indeed," says the old historian Fuller, "St. David's was Christian some hundred years whilst Canterbury was pagan." How far his assertion can be substantiated I am not prepared to say. Still, great was the sanctity, as well as the antiquity, of St. David's monastery. Two visits to this spot were as efficacious a pilgrimage as one to Rome itself. Here on the 1st of March, 601, the saint himself breathed his last. In his dying moments, it is said, he saw a vision of the Lord, and in the ecstasy of his exultation he cried aloud, "Raise me after Thee," and so passed away. Now, no trace of that British church remains; yet, the same ground which it occupied is covered by one more recent, more ample, more adapted to the dignity of this see and the needs of its ancient archbishopric. British influence slowly yielded to Norman. Sullenly the native race acknowledged the foreigner's power. In the year 1180, the third Norman bishop, Peter de Leia, was erecting on this site the very building in which we are met—nearly six hundred years after St.

David, and more than seven hundred years from our time.

The storms, meanwhile, had beaten upon the British church. The white foam that rises above your battered cliffs, and whirls like winged things for miles inshore when the tempest raves, should remind you of the old life of struggle and combat that in the night time of that mediæval age was fought for the Cross of Christ by unknown saints and confessors. The church fell not—it was founded on a rock. The conqueror took up the work of the conquered race. The Norman, with his genius of government and order, took down, not to destroy, but to reconstruct the church; not to abolish, but to enlarge and beautify. Right on through the thirteenth, fourteenth, and fifteenth centuries, the great men of this diocese worked and wrought upon this building, while in England kings and barons strove; while people and Pope contended for rights and privileges, and the winds of a gathering storm moaned in the distance, the fabric of your church was enriched with successive additions to its completeness of beauty and proportion.

Almost unscathed it seems to have passed through the tempest of the Reformation era, and it bore the message of the Church's continuous life to a generation that, with all its reforming energy, never feared to consult the simplicity of early

Christian times, in order to correct the licence or the ignorance of mediæval superstition. Sharp, indeed, was the trial of that period of transition from priestly absolutism in Church and State to that widening conception of Christian liberty which has not yet been fully interpreted. Bishop Ferrar died for his faith at Carmarthen; as Bishop of St. David's he laid down his life in the Marian persecution, knowing that death could persuade his countrymen more than life. The love of truth was vindicated by the martyrs; and national freedom was won through the constancy of their witness in the flames. But there was to come a mightier blast, which for a time made the very foundations of the Church to reel. Laud, who had been your bishop, impersonated the spirit of reaction against Puritan scholasticism. Like two thunder clouds, the rights of the king and the rights of the people swept together. The fury of the civil war fell upon the land. Brother against brother, family against family, were locked in that internecine struggle. The churches even were not safe from the spoiler's hand. The lead of your cathedral aisle roofs was stripped to supply bullets. The unprotected beams were soon saturated and rotten, and fell in, carrying with them those signs of ruin and disaster which two hundred and fifty years have but partially erased. "In that great storm," says Bishop Jeremy Taylor, "I was cast on the

coast of Wales; and in a little boat, to wit at Golden Grove, in your own diocese, I thought to have enjoyed that rest and quietness which in England I could not hope for." You know how the great tempest passed, and the Church, though it shook, fell not. Five years before it ceased Fuller could write, "Blessed be God, the Church of England is still (and long may it be) in being, though disturbed, distempered, distracted. God help and heal her sad condition." And the Restoration brought breathing time and recuperation.

But, alas! this period of Restoration brought with it carelessness and frivolity in fatal reaction from Puritan strictness and gloom. The reprisals of the Church towards the Dissenter were arrogant, unforgiving, and inconsiderate. The Nemesis of wrong-doing followed with inexorable justice. The whole Church fell into a sleep of apathy. A strange lull of spiritual life oppressed and almost stifled the conscience of the nation. Not a ripple on the surface of its respectability betrayed the approaching hurricane. It came—that wave of intense pent-up enthusiasm—from within the Church. Within the Church — ay, Wesley, Whitefield, Griffith Jones, Daniel Rowlands—these were men who, when the great Bishop Butler declined the Primacy, saying "it was too late for him to try to support a falling Church," blew into bright flame the embers of national religious life. Theirs was no intention to

create a schism. They burned only with fervent ardour to bring the message of the Church of Christ to the souls of their fellow-men. They cast no stones at orders or sacraments, at sacred learning or holy symbol. A fatal blindness had fallen on the eyes of those in whose hands the power of the Church rested. The people followed the men whose lives most showed their love, whose work was most self-denying. They were not for the most part the dignitaries of the Church, and when, at length, the breach came, it widened so rapidly that its repair, save to the vision of a lively faith and hope, must seem irreparable. God give us faith, and hope, and love!

It is but a hundred and fifty years ago that the separatist congregations, led by earnest, holy men, laid the foundations of Welsh Nonconformity. And what is that but a short period by the side of the thirteen hundred years during which the institutions of St. David have endured, the eight hundred years that this structure and its worship have continued endeared to the affection of all Wales, Nonconformist and Church alike! The Church of the people is not the Church of yesterday; no, nor the Church of any one individual. The Church to which this famous cathedral belongs has never renounced its saintly ancestry. Written in characters of stately arch and column, rich tracery and fretted roof, is the record of Welsh Christianity in the

Church. Stronger than any party, more true than any section, is the spirit of the body of the Church of Christ. Each element of truth, each aspect of teaching, must be preserved and cherished, "that nothing be lost"!

Would you strike out St. David from the calendar because he lived and worked in the ages of the obscure antiquity of your land? Would you strike out Ferrar the martyr, or the genius of Laud the Anglican, or the learning of Bull the theologian, or the colossal intellect of Thirlwall? Nay, we must have them all, and thank God for them all. We must emulate their deeds of honour, be warned by their failures and weaknesses, rejoice that the feet of men so diverse should stand upon the same unshaken rock. In spite of storm and tempest the Church has not fallen. Its foundation standeth sure. High Church and Evangelical find their footing side by side within the margin of her ample limits. Ye spirits of the Church's mission, ye preachers of the eighteenth century, rejoice! For be sure that the mistake of the eighteenth century will not be made again. It is the men of enthusiasm that we need—men of learning, men of fire, men of earnest thought, men of common sense, men of self-sacrifice, men of devout and spiritual lives. We ask for them from the people of Wales. We pray for them, and bid them take courage from the fact that we have learned the lessons of the past; that we

have not thrust the past away from us. There is room for them and work for them in our very midst.

The wave of the Evangelical Movement flooded the Church with the sense of the need of a personal Saviour, and the consciousness of individual responsibility. The wave of the Oxford Movement has renovated the beauty and reverence of worship; it has restored the sense of our corporate unity, and brought again the knowledge of our Catholic heritage to the mind of the people of our Church. The Church which seventy years ago was warned to "set its house in order, for its dissolution was come" stands now stronger, more active than ever; more formidable to sin, more potent for good. Manfully has it sought to grapple with the difficulties of the age; untiringly has it laboured to correct and remove abuses; splendidly has it risen to the duty of building new churches and restoring the old. Future chroniclers will record with wonder and admiration the extraordinary munificence with which the cathedrals of our Church and land have in one short half century been recovered to their pristine beauty and splendour.

As an Apostolic Church we have preserved the sacred heritage of the past. A Catholic Church reformed—not Roman—we can glory in the richness and antiquity of our worship, in the historic succession of our orders. Protestant, we can rejoice in the abandonment of superstitions and errors, in

the rejection of bewildering usages and unedifying rites, yet not confusing the name with the caricature of ignorant mountebank demagogues. We can honour the claims of the past, while we recognise the fresh claims of the present. We can submit in all things to the supreme authority of Scripture, while we humbly consult the experience and piety of our ancestors, and find the difficulties of modern thought anticipated in the teaching of the great Fathers of the Church.

The Church that has stood the storms of the past shall, in the strength of the same faith, withstand those that are to come. Nor do I expect that the spread of the historic spirit throughout the educated classes of Christendom will fail, little by little, ultimately to bring into closer and more vital touch the pious and holy men, whose fathers, through the folly of the Church and the impatience of their own souls, were needlessly thrust out of our own communion. For it is political and social questions that divide us from many who scarcely differ from us in faith. Their spirit is ours. It is the resolve to resist, in the power of Christ, the new forces of materialism and selfish indifference that assail our nation on every side. It is the resolve to resist the old and ever recurring aggressiveness of Rome, with its incessant claim to usurp the splendid heritage of our land, and to reimpose the yoke which our forefathers for ever threw off. It is the resolve to spread

the Gospel message over the face of the world. St. David's, invulnerable to foreign attack, on the verge of the western sea, is the symbol of our national religious independence, and of our Divine mission to the races of the world.

The future lies before us. Who can forecast the Church's history during the century on which we have entered this year? Yet, if the Church be true to the foundation on which it stands, if the Church have learned the lessons of the past, if it be true to the spirit of its grand traditions, of its teachers and martyrs, it will not fall, though rains descend and tempests beat. And if the witness of this building stands for aught, if the dumb but renewed beauty of its Lady Chapel speaks to us in terms of stone and glass, you may be assured this day that the motto of its power is renovation, not innovation. The adaptation of the old structure to new needs—not the destruction of the old bulwarks, not the importation of foreign styles under the shadowy pseudonym of Catholicity—marks a larger and more liberal spirit than the mere revival of mediævalism. The men whom you honour in the dedication of your chapel this day—Bishop Basil Jones, Dean Allen, Dean Phillips—men whom you knew intimately, and whom I was privileged for a while to know while I served in your midst at the college called by St. David's name, and I am ever proud of having done so—these were men of wisdom and sincerity,

judgment and piety. They laboured for their Church unceasingly. They sought to mend the rents in the net. They were loving and humble in their lives. They promoted not controversy; they sought peace and truth. They greatly loved the Church which they greatly adorned; and at their deaths they left it more richly adorned, not by their gifts alone, but by the beauty of their lives, and by the memory of their Christian example. While such men remain the foundation upon the rock stands sure. The grand building, which is the pledge of your inheritance and the symbol of your faith, shall stand hereafter to inspire the thanksgiving of generations yet unborn and to quicken their spiritual being.

May the people of Wales learn increasingly to appreciate the significance of the restoration of this building, and respond with added fidelity to their Church, in stronger affection for its freedom and its power, and in more trustful acknowledgment of the claims of their ancient and historic faith upon their loyalty and their lives. Amen.

V

HUMAN BOLDNESS AND DIVINE STRENGTH ¹

“Grant unto Thy servants to speak Thy word with all boldness, while
Thou stretchest forth Thy hand to heal.”—ACTS iv. 29, 30.

THESE words form part of the prayer offered by the first Christians at Jerusalem, on the occasion of the release of the Apostles St. Peter and St. John. Those two Apostles had been arraigned before the Sanhedrim. The only charge against them was a work of mercy done in the name of Jesus Christ. The blind man had been healed by them in the very porch of the Temple; and the Apostles were denounced for a deed of love wrought by them through the power of Jesus. In their defence they made it plain whose followers they were. The Sanhedrim “took knowledge of them that they had been with Jesus.” At length they were released by the authorities. Returning to their own company,

¹ Concluding sermon of the Brighton Church Congress, 1901, Chichester Cathedral, October 5.

they reported all that the chief priests and elders had said. And then was prayed the great prayer of the first Christian assembly, containing the words that I have read to you. At the conclusion "the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost, and they spake the word with boldness."

At the close of a great and important Church gathering like the Brighton Congress in which we have been engaged, it is a high privilege to have the present opportunity of assembling together in a common act of prayer and praise. Inevitably at such meetings as a Congress strong feelings are aroused, and sometimes words are spoken in haste. Inevitably at such meetings it is an effort—to which we cannot all attain—to maintain at a high level of seriousness the solemnity of our purpose and aim. We may be profoundly stirred (as I am well assured we have been) with the spirit of thankfulness for the opportunity of meeting so many fellow-labourers and of hearing their testimony of experience and hope. We may be profoundly stirred with the sense of the vast complexity of the Church's work; and the mere presence of a multitude inspires us with the enthusiasm that comes from numbers and with the hopefulness that springs from conscious strength. Nevertheless, trivialities may have lowered our ideal, and irritations vexed our thoughts. Follies may have diverted our minds into unworthy channels;

and the very variety of interest during this past week may have oppressed and perplexed a tired mind.

And it is well that we should meet in the solemnising calm of the Mother Church of the diocese, here to refresh our souls and to review the work of the past days in the light of different surroundings. Common worship welds together the different elements of which our Church life consists. Worship is the expression of the Church's thought Godward, and should embody some aspect of heavenly life both for individual believer and for corporate Church. To-day, it reminds us that in whatever else our discussions have revealed the Church's need, we need unceasingly more of the spirit of prayer and more of the temper of holiness—more of that which springs from converse with the unseen Lord, and which alone can purify our thoughts and alone can exalt them where they should be, into the presence of the Risen Master. We turn with gladness from the torrent of talk to the silent communion of the soul, from the sounds of applause and dissent to the sacred solemnity of this great Church.

If there is much in the work of a Congress to inspire and encourage, there cannot fail to be elements which bewilder and dishearten. Training, temperament, and education tend to produce that grouping of taste and conviction which in an organised condition shows itself in political and

religious partisanship. Its manifestation is as unacceptable as it is unavoidable. Honest disagreement is best openly avowed ; and it is for the benefit of all that those who disagree should not surrender the rare opportunities for the brotherly interchange of thought and conviction. Misunderstandings may thus be avoided, even if nothing further be gained. The record of religious experience in the past is strewn, alas ! with the wrecks of Christian friendship ; and even in the earliest times the Councils of the Church were scenes of violent altercation and bitterest acrimony. The keen partisan seeks victory rather than truth ; to confute an opponent rather than to understand him. Time after time in the centuries that are long past, you may watch how the love of power, or the passion of excitement, or the vanity of self-confidence, have incapacitated a strong and able man from wishing to sympathise with an opponent's point of view, and to take the truly Christlike position in the life of the Church. It was the biographer of Archbishop Laud who 250 years ago indited the famous sentence : "Some truths are found in each school ; but not all in any." The uncompromising partisan can never relish the truth of the adage. Nevertheless, while it expresses the limitations of our human powers, it opens out the hope of progress from age to age. And the work of every Congress tends to endorse its appositeness.

Let us now for a moment turn to the prayer of those who had received from the grasp of the hostile Sanhedrim the Apostles St. Peter and St. John—the twin pillars of the Church, the living emblems of religious energy and thought. Their release gave typically the conception of the essential liberty for the expansion of the system and the teaching of the Church of Christ. The prayer of the assembled company breathes thankfulness for this restoration of Apostolic strength. As we fasten our attention upon the brief words of my text, we find in them two clauses: (1) the one containing the prayer for bolder human testimony; (2) the other, the utterance of confidence in Divine co-operation.

1. The prayer for boldness: "Grant unto Thy servants that they may speak Thy word with all boldness." It is no prerogative of the clergy to speak that word. The testimony for Christ is the test of all Christian vitality. To speak His word is to avow the service of Christ; silence is its renunciation. There can be no passive service—no dead plant in the garden of His choice. The enjoyment which we derive from the beautiful worship of our Church cannot in itself be a vital test; no, nor even the act which should be that profoundest surrender of our being, in the communion of the Holy Eucharist, but which is capable of being degraded into the merest external discharge of a perfunctory routine. Thank God! that act of worship entails

on us, in our land, no peculiar boldness ; it requires no special sacrifice. It is a witness—ay, and much more than a witness—for us in the Christian life ; yet may it become a witness against us, unless it be substantiated by the evidence of a larger boldness. No wonder, then, we pray for all boldness. Social life in modern England does not render more simple the exercise of Christian boldness. It is one thing to consider the character of that boldness, while, amid the beauty of this sacred building and encompassed with the cloud of witnesses from the historic past of this ancient cathedral, we question the integrity of our faith. Yet it is a different thing to test the reality of boldness by the experience of daily life. How, for instance, is it displayed in the life of our country houses ? how, again, amid the cares and duties of business ? What becomes of the boldness we preach of when the scene is not the cathedral or the church, but the board-room, the mess-room, or the council chamber ; when the duty is towards children, or dependents, towards constituents or employes, towards our neighbour or our relative ? “Grant unto Thy servants,” we pray, “to speak Thy word with all boldness.”

Nor let us confuse “the word of God” with the phrase of a party. It requires more boldness to speak “the word of God” than to repeat the well-worn utterances of our predecessors or our comrades. What requires boldness is to arrive at the very

mind of Christ by prayer and thought, by counsel and study ; and, having arrived at it, to speak it forth with forbearance and with gentleness, and yet with determination and strength. There is no boldness in the repetition of cant phrases and traditional texts, reproduced with parrot-like accuracy, or capriciously adapted so as to assimilate the last phrase of the popular teacher of the day. That is to speak man's word ; it is the delusion of religious fashion ; it is the consolation of intellectual indolence. Our witness is to be the declaration of "the word of God," which is Christ in us and in our world ; a new life, not a dead tradition ; a life shown in acts and temper, in honesty of mind, in purity and truth and tender love—the Christ of our country and our century. If we had "all boldness," should we not transform the face of society ? would there not burn in us a new fire of love for the world that God so greatly loved ? would not a consuming flame of energy devour the dross and stubble of our indolence, our avarice, our fears, our hypocrisies ?

Let us be bold enough to deny every earthly master ; and bold enough to seek for all we need from Him alone. No one witness has given every aspect of the Divine Truth ; no one statement has exhausted the whole Gospel. There are riches yet in store for the sons of men. New powers will find fresh treasures ; and it shall ever be that there will be truths both new and old revealed by the Spirit

to successive generations. Every age makes fresh demands on human boldness. If the word of God is to be spoken to every generation and every age, there must be a constant spiritual renewal of courage and of faith.

2. But we are not alone—not isolated in our work and witness. We have the assurance of Divine co-operation. “Grant unto Thy servants,” is the prayer, ‘that they may use all boldness, *while Thou stretchest forth Thy hand to heal.*” To heal! The sufferings of the human race are ever being healed by Divine power. And yet in some mysterious way the measure of its operation, in our own society, is affected by the boldness of our testimony. The healing power of the Christ is on earth conditioned by man’s belief or unbelief. While the word of God is spoken with all boldness, God’s great work of healing is going on. The *success* of boldness is not ours to command; we rely on its ultimate achievement through God’s mercy. That is to us the continual call to fresh labour; but the accomplishment of the task is by the unseen but irresistible hand of God. The woes of the crowded city, the pathos of the lonely mountain village, the tragedy of fallen women, the sufferings of the little children—the hand of God *is* being stretched forth to heal them. The boldness of His servants seems constantly to break down; but no! they stagger again to their feet, they rise and go

on. They are too close to the work to judge of results. Another judges ; and He divinely knows, and divinely loves.

Let me take but one example. The time has passed when the Church would say to the ill-clad and the starved, "Be warmed and filled ; be content ; it is the will of God." The Church has learned something of the lesson of the word of Christ. She no longer distributes the formulæ of apathetic resignation, pretending to acquiesce in the woes and the destitution of daily life. Bare dogma does not exhaust the word of Divine Life to the sons of men. God stretches forth His hand to heal through the love of man towards man, through thought and sympathy towards the poor, the sick, the ignorant, the children. This is the law of Christ. This is the duty to the neighbour which is the love that the smallest can understand. Christ showed the way. All parties now discern it, and press forward into it—not usurping the functions of the State, but insisting that the State and the municipality should be filled with the law of Christ which is the love of man.

While there is "all boldness" to speak the word, let us pray, too, that the hand of God may be stretched forth to heal the wounds of the torn and bleeding body that is too often passed unregarded by priest and Levite. See the wounds on the body of Christ, inflicted by friends who have struck at phantom foes and wounded spiritual allies !

Pray we all that the work of healing may proceed apace ! Not the mending of a party, but the wholeness of the Church ; not the triumph of a member, but the glory of the body. Would there not be a splendid instalment of this hope, if we could see the living Christ enthroned in the heart of English society ?

For England is our first and chief concern. Hers is the unrivalled duty to colonies, dependencies, and races, that draw their life from her life, their strength from hers. Let them learn their Christ from hers ! Our England, with the robe of Christ, not rent and torn, but whole and pure ; see the vision of such an Angel for the Church of our land ! Surely we know her works ; we have heard her witness with all boldness ; with her no dread of the beauty of worship ; no scoff at Scriptures that steeped the mind of the blessed Lord, and are able to make wise unto salvation ; no dishonourable mistrust of the glorious roll of saints that have suffered and laboured for their Saviour ; no betrayal of inspiring faith in the Spirit that sanctifies our progress into fuller truth and larger hope ; no doubt but that we are indeed called to be the very sons of God ! What though bitterness shows itself now in hasty words, and ignorance still vaunts itself in noisy vehemence. The hand of God is stretched forth in the silent work of the healing of the nations ; and we are learning tolerance in the

presence of the sorrows of the poor, and forbearance in the presence of the wider lessons of history, and humility in the opened page of the Creator's universe; ay, and unity, in some measure, in the strength of self-sacrifice and the new awakening to imperial responsibilities.

It is the liberation of the mind of man not only from old mediæval superstition, but also from the new despair of materialism. For England and for the world, for the love of men and for Christ's sake, we pray: "Grant that we may speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal."

VI

ST. PETER IN PRISON¹

“And behold, an angel of the Lord stood by him, and a light shined in the cell : and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.”—ACTS xii. 7.

THE famous narrative describing the miraculous release of St. Peter fromⁿ prison is the suitable portion of Holy Scripture read as the Second Lesson for this morning. The vividness of the description has probably always impressed itself upon our minds. We have sought to realise the scene ; we have reflected upon the staggering blow which the execution of St. Peter would have inflicted upon the infant Church. It has charmed us to think of the Apostle sleeping, as other martyrs have done, on the eve of their execution.

The picture of the angel visit has been attempted by Raphael. We see, through the prison bars. The glory of the heavenly visitant irradiates the darkened

¹ Preached at Brighton Parish Church (Church Congress), Michaelmas Day, 1901.

cell. The chains fall from his hands ; the Apostle steps forth free ; first one door and then another he passes ; through the outer gate—and scarce recovered from the bewilderment of his deliverance, he is once more alone in the silent street ; and as he comes to himself he exclaims : “ Now I know of a truth that the Lord hath sent His angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.”

The Apostle St. Peter is ever a type of the Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone. Again and again it has happened, in the history of the Christian Church, that, humanly speaking, it has fallen into the grasp of the forces of evil. The expectation of those who expected its downfall has been aroused to the utmost pitch. Eagerly they look for its overthrow and disappearance. Captive in the grasp of the world, sleeping, not untrustful, perhaps unresisting, acquiescent in the approaching blow, the Church has suddenly received the new life of inspiration and deliverance. The power of God has been revealed. Sometimes impersonated in a great man, sometimes represented in a great wave of devout emotion, the presence of God has been realised. New life has quickened the benumbed limbs. The chains of lethargy and of party spirit have fallen from the captive's arms. The doors of Divine and secular learning, that seemed

closed, opened wide to the freed prisoner's step ; the great outer door of access to the multitudes of the people has, of its own accord, opened to him ; "and they went out, and passed on through one street ; and straightway the angel left him."

He has passed into the street. The work he is called to do he is to begin afresh. The message is to be given with a new sense of thankfulness ; with the assurance of a great deliverance, there has come a new earnestness and a fresh spirit of love.

Your own Church of England—time would fail to trace the great succession of spiritual waves that thus have steadily raised the power of the Church of Christ, and left it richer and purer for the new illumination. But there has ever been the same unexpected impulse, the same passage through a larger intellectual life ; the same release, through the portal of the knowledge of the people, into the open thoroughfare of the world's life.

It has been alleged that after the great and beneficent movements which characterised the religious life of the last century, our Church stands in danger of a spiritual and moral reaction. A period of stagnation, we are told, succeeds the period of fierce endeavour.

There is no outward application of force, no persecution. But there is an atmosphere of social indifference, a blight that can destroy the best promise of earlier years, an evil that paralyses the work for

temperance, purity, the condition of the poor, education. The hot fit is past. And men say, Why trouble about the thing? the uniform laws of society will, in the long run, work out the wished-for result without our interposition or expense.

It is a temptation for members of our Church to be taken captive by this fatal delusion. It is fatally easy to relinquish spiritual effort and drift on the surface of a popular sentiment. It is fatally easy to divert into the narrow channels of partisan controversy the true energies of Christian manhood. It is fatally easy to relinquish personal interest in purity, in reform, in temperance, and to commit them wholesale to the corporate control of the community at large. It is fatally easy for the rich to assume that the poor are somehow being looked after; and for the poor to assume that the rich can have neither duties nor anxieties, and that the poor ought not to have any. The Christian faith is, roughly speaking, nominally paramount; yet what real hold does it exert over the lives of the masses? how does it control their pleasures or correct their tastes? Who reigns? is it Christ, or mammon in the garb of Christ? Does the Church, in a word, hold the social community captive? or, on the other hand, do the forces of the modern world reign, and hold in check the living authority of the Christian earth?

If so, there must come a great awakening. If so, let us pray that the angel of the Lord shall be

revealed. It must be the true Messenger, bringing light into the dark places, convincing the Church that the Christ Himself reigns over His people, and claims the devotion of their whole being, their whole community. Is it ignorance, or is it party spirit, that fills men with the supposition that the Church consists of priests, and that the laymen are but the privileged spectators of the priestly tasks, without duties but those of approbation, without responsibilities but those of payment? Shall we ever be liberated from the captivity of this fatal delusion?

The angel stands unseen in our midst, even as the angels ascended and descended over the sleeping form of the patriarch Jacob. Science has transfigured the thought of civilised people as effectually as the printing press in the latter half of the fifteenth century. The very appearance of our churches in their furniture and adornment has been revolutionised; even as in the fifteenth century, the great church building era of the Middle Ages, the fabric of our churches was renewed and remodelled throughout the whole country. The angel stands; and surely as the Church lies serene in confidence and trust, prepared at any time to suffer or to die, there comes the thought that the power of the outside world, the splendour of prosperity, the glamour of riches, the struggle after material comfort, may have blunted the acuteness of Christian sentiment, and sown the seed of indifference in the hearts of the

many. There is a sleep of trustfulness rather than of stern faith.

There remains a great work ; and the performance of it rests upon the shoulders, not of the clergy only, but of the whole community.

The tremendous changes of thought which have characterised the last century cannot but deeply influence the life of the Christian Church in England. God grant that it may arise to the full sense of its great requirement ! that it may be inspired to mould "the national consciousness to higher conceptions of religious thought and duty !" God grant that, freed from chains of party spirit and indifference, it may step forth winning its way through deeper knowledge of the past and a more reverent knowledge of nature, until, attaining to a truer understanding of the people, it pass forth to the discharge of its Divine mission, the declaration of our common hope, our oneness with God, our redemption through Christ.

We are met upon a day which in our Church must always be regarded as one of inspiring interest. This year in Brighton it must more than ever be associated in your thought with the vision of the spiritual forces upon which the Church of the Christ can rely. This Sunday proclaims with a special ring of faith in the things unseen, that they who are on our side are more and stronger than they who are against us. This Festival, unconnected with our Lord's life or with the Apostolic founding of our

Church, does honour to those who, not of this world, unknown and unknowable, rank in the Revelation of Holy Scripture among the spiritual powers that execute the Father's Will. We need not follow "doctrines of angels" through the labyrinths of poetic dreamland—enough for us that our Lord and the Apostles testify to the existence of this other order of being, living to fulfil the Will of the Almighty, fellow-servants in the same dispensation of mercy.

We shall be losers if we in England endeavour to ignore this aspect of our faith. Our generation has been taught to realise how thin is the borderland of spirit and matter, how infinite the possibility of other orders of created beings, how unlikely that our race should exhaust the sum total of spiritual beings. In the spirit world there is neither loneliness nor isolation ; there is neither indolence nor self-will. If the message of mercy is identified with the functions of the archangel Gabriel, the message of war is borne by the archangel Michael. "At that time," says the book of Daniel, "shall Michael stand up, the great prince which standeth for the children of the people." "And there was war in heaven," says the Book of Revelation (xii. 7) ; "Michael and his angels going forth to war with the dragon."

There can be no peace for the servants of Christ on earth. The warfare is not ended because Christ has won the victory. The world and all that is in it belong to God, and Christ claims it as the purchase

of His own blood. But the prince of this world usurps its possession. It is that subtle power which lays hold on us and makes captives of us. We live a comfortable life of truce. We shrink from the moral effort, here of defence, of watchfulness, and preparation—there of aggression in the difficult region of spiritual activity. We are content that the reproaches of conscience should be silenced in the music of a well-paid choir, or bought off by some generous donation to an object of philanthropy.

The conflict is unceasing. Christ has proclaimed war, and there is to be no truce. He has brought the sword upon the world, and woe unto us if we shrink from putting forth our hand to grasp it. It is not war between what are called the parties of the Church. For these are the very security for freedom and comprehensiveness. Within the limits of loyalty to the Church they prevent any one aspect from excessive preponderance; they ensure variety of expression; they promote candour and tolerance; they elicit the confidence of different strata in our English community. The real foe is the cynical apathy of modern Pharisaism. Have we the courage and the hardihood for the wars of Christ? We need to be allied with the Spirit power that bears the sword of the Word of God. There is an hypocrisy that gives to itself the name of the Church of Christ, and passes by on the other side the tortured and gasping humanity hurled into the gutter by the

intemperance, the lust, the callousness, the selfishness of us and our generation.

For this warfare we need men ; we need the sternness of hard material. We need a touch of the old Puritan element to toughen the fibre, and to be ready to dispense with the comforts and sentimental prettiness of luxury. It must be real warfare, when the chains are off, and the doors passed, and the gate to the knowledge of the hearts of the people has at last opened of its own accord.

May God send to us His angel ! and may the Church rise to the splendour of its call, not relying upon past achievements and old victories, but strong and robust in the power of the new vision !

To many a nature it is easier to lie in quiet sleep, and then die for the cause. It is harder to live for the cause in the performance of more difficult duties. But the angel comes. The chains of many a former disability, many a fettering superstition, have fallen from us. Shall we follow the guidance of the angel ? Shall we accept the open gates of better knowledge, and with the gift of larger freedom go forth amongst the people to begin again the duty of seeking the people and declaring to them the Gospel ?

There are those who look for the overthrow and destruction of the Church. They believe she is powerless in the strength of modern forces, in the grasp of materialism. The angel comes ; there is new light ; the new light means a new vision and a

new summons—a new vision of God and a new work for mankind. The great door leading out into the outer world seems to open of itself. When we pass through the barriers of ignorance and prejudice there is a wide door open to those who will move forward. The work of the Church is for the many, not for the few. We are members of Him who died for the world, and He calls each one of us to live and work. The Church stands for Christ; not to please itself, not to magnify itself, but to make men learners of Christ, bringing to them peace, hope, comfort, joy, purity, and love.

My friends, our privilege and our treasure is in the sanctuary of the Lord, in the shelter of its consolations and its peace. But woe be to us if we do not understand that our work and our responsibility lie towards our generation, and that our very worship, if it has no corresponding activity, may become a snare to our souls! Actions, not words, declare the purpose of life. In very practical ways we must move forward. We must not pretend that doors of knowledge are closed which in our generation have been opened. Higher ideals of life and service have taken the place of old prohibitions and mechanical restrictions of religion. But the angel of the Lord is with us. It is he who has opened the way. Are we worthy? Our very freedom frightens some of us. Our ancestors did not possess it; is it right that we and our children should thus go forth into new and larger

freedom? It would not be right if we sought liberty for pleasure or self-gratification. But if we go forward to use it for the Lord's service, then liberty and knowledge become the gates that lead to larger opportunities for work and service. Then the life of the Church does become the life of Christ for others. Have we risen to our feet? have the chains fallen off? have we moved forward in the privilege of light and guidance? Then may the coming years show that we have each one of us understood something of the vision, and that one in one direction, another in another, have gone in the Master's name through the outer gate, and have found in the hearts of the people and in the needs of the world the grand compulsion to witness for Christ, to promote His kingdom, and to set up His standard as the only standard and rule of right and wrong, of conduct at home and abroad, of politics, of commerce, and of war. It must be either true or false for us to say, "To me to live is Christ," as we face the highway.

VII

FIRM GROUND ¹

“Stand fast in the faith.”—I CORINTHIANS xvi. 13.

THE man who stands fast in the faith is the man who knows his ground and does not quit it. He is settled in his own mind. The position of a man who is not settled in his own mind about the things of his faith is one which deserves our hearty commiseration. He listens to a voice from this quarter, and then to a voice from the other quarter. He is attracted by the eloquence of one teacher, by the learning of another, by the logic of a third. May be he does not know where to go for advice ; he is beaten like a shuttlecock from one side to another by the conflicting statements of controversialists, by the opposing utterance of ephemeral letter-writers. The days of hard reading are almost past. Men live in a hurry. The evening comes, and the brain is too weary for study, and the intellect too untrained

¹ Preached at Christ Church, Plymouth, November 16, 1902.

for the subjects which bewilder it. It is perhaps especially frequently the case that members of the Church of England, partly through ignorance, partly through the liberty which we enjoy, are bewildered as to the true place of their Church in the Holy Catholic Church, their belief in which they assert every time they repeat the Creed.

1. First of all, let us very definitely understand that when the Church reformed itself in the sixteenth century it did not make of itself a new Church. The Church goes back to the foundation of Christianity in Great Britain. The work of the sixteenth century was not the work of destruction, but of purification and of revision.

The errors that had crept in, the accretions that had slowly grown during the times of mediæval superstition, those the Reformation of the Church swept away. Many of the customs that from even earlier times had become unsuitable, or had been turned into instruments of superstition, were removed. No one will dispute that the work of the sixteenth century was often harshly and roughly done; and not infrequently the balance of wisdom was lost in the passion of vehement feeling. But whatever was done, either in wisdom or in vehemence, "the English Church," to quote Bishop Wordsworth of Lincoln, "after the Reformation was as much the English Church as Naaman was Naaman after he had washed in the river Jordan; indeed, as his

flesh then came again, so was she restored to her healthful self at the Reformation."

To say this is no more than to reiterate the simple fundamental position of the best English theology. I will adduce one quotation from Bishop Bull, one of our most learned High Church divines : "We maintain that our Church, and the pastors thereof, did always acknowledge the same Rule of Faith, the same fundamental articles of the Christian religion, both before and since the Reformation ; but with this difference, that we then professed the Rule of Faith with the additional corruptions of the Church of Rome ; but now, God be thanked, without them."

2. Secondly, let us thoroughly recognise that the Church of England was a true Church, and a true part of the Catholic Church, before the Reformation. She had, like the rest of the Churches in Europe, become infected with the errors and superstitions that preceded the intellectual revival of the age. But it is a true saying by Archbishop Laud in his controversy with his Roman Catholic adversary : "A Church that is exceedingly corrupt is yet a *true* Church in verity of *essence*, but it is not a *right* Church ; as a thief is a true man in the verity of *essence*, but is not a *right* man."

It is just here where so many of our strong Protestant friends constantly overshoot the mark. They are so incensed with the Church of Rome that they cannot admit the historic facts of all that was

done in the Middle Ages for the preservation of truth, and purity, and saintliness, as well as of learning, art, and industry. We ought to be just in our judgment, and not blinded by prejudice and indignation, so as to read Roman Catholicism into innocent historic custom.

It was this very thing which Hooker, the great master of English theology, brought as a reproach against the most narrow of the Puritans at the close of the sixteenth century.¹ "We earnestly advise them to consider their oversight, in suffering indignation at the faults of the Church of Rome to blind and withhold their judgments from seeing that which withal they should acknowledge, concerning so much nevertheless still due to the same Church, as to be held and reputed a part of the House of God, a limb of the visible Church of Christ."

Bishop Sanderson in the seventeenth century says, to the same effect :² "The great promoters of the Roman interest among us, and betrayers of the Protestant cause, are they who among other false principles maintain that the Church of Rome is no true Church."

The difficulties and errors of the seventeenth century have not disappeared. Men and women cannot understand that a Church may truly be a Church and yet a corrupt one ; they therefore leap to the conclusion that a reformed Church must be

¹ *Ecc. Pol.* v. 68, 69.

² Preface to Sermons, p. 18.

a new one which has taken the place of an old one. The Church of Rome is a true Church, though corrupt and unreformed; the Church of England is an old and true Church, though reformed. Conversely, many Roman Catholics, on the Continent, imagine that the religion of our Church is a new-fangled affair of the sixteenth century, and are therefore prepared at once to condemn it as impious and heretical. But the Church of England before the Reformation and the Church of Rome at the present moment have preserved the same Scriptures, the same sacraments of the same Gospel, the same Orders of ministry, the same Creeds and Ten Commandments; and the attempt of Romanist or Protestant to deny that either the Church of England or the Church of Rome is a true Church, under such circumstances, is only to be accounted for by the bitterness of controversial rancour.

3. Thirdly, let us quite definitely understand what is meant when we speak of our Church being Protestant, and her religion, which the King at his coronation undertook to defend, as Protestant. It is sometimes objected: If your Church is Protestant, then it is not Catholic, or at least is only a Church that repudiates the Papacy.

Some people, owing to the fanatical violence of agitators, have grown very shy of the name. But apart from the fact that the use of the word by Hallam, Macaulay, Froude, and Green, has com-

pletely riveted it into the best historical literature of modern times, its true significance is quite distinct from modern developments, from passing waves of controversial passion. One sentence from Archbishop Laud in his conference with Fisher (§ 21) will illuminate the true English Church employment of the term: "The Protestants did not get their name by protesting against the Church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you remove them from the Church of Rome, and our Protestation is ended, and the separation too."

The name "Protestant" comes from the early part of the sixteenth century; but the attitude which it represents belongs to the continuous protest of the Church against errors and corruptions. You find such protests in the writings of St. Peter and St. Paul in the New Testament, and in the utterances of the great Councils of the Catholic Church which shaped our Creeds and our theology.

The ground for any such protest, whether in the Early Church or in the English Church, is not to be found in the meaningless statement that this or that is found in the Church of Rome. At that rate, the Scriptures, the Ten Commandments, Baptism, Churches, would pass under the same denunciation. Protest is made against teaching or usage which cannot be substantiated from Holy Scripture. The

standard of protest has always been the Holy Scriptures. These, as containing all things necessary to salvation, are the test to which is to be applied all doctrine, even the doctrines of the Creeds themselves. For all necessary *doctrine* the Church of England appeals first to Scripture, and then to the guidance and teaching of the earliest ages of the undivided Church as tried by the standards of reason and history. A thing is not sanctified by antiquity, nor justified without reason.

When Barrow in the seventeenth century wrote his famous treatise on the Pope's Supremacy, he denounced twelve Roman novelties and innovating errors, which he claimed could not be verified by appeal either to Scripture or to the Early Church ; and yet all these were required, on pain of anathema, by the Council of Trent. These were : (1) Seven Sacraments. (2) The Roman Doctrine of Justification. (3) Propitiatory Sacrifice of the Mass. (4) Transubstantiation. (5) Communicating under one kind. (6) Purgatory. (7) Invocation of Saints. (8) Veneration of Reliques. (9) Worship of Images. (10) The Roman Church the Mother and Mistress of all Churches. (11) Swearing obedience to the Pope. (12) Receiving the decrees of all Synods and of Trent. And since that time the decree of the Immaculate Conception of the Virgin, and more lately that of the Infallibility of the Pope, have fastened upon the adherents of the Roman faith other

tenets still more remote from Scriptural evidence and support of the Early Church. No one has a right in our Church to teach such things as necessary to salvation, or as a portion of our Catholic inheritance.

Lastly, it has always been the claim of the Church of England that she has in herself full authority in matters of rites and ceremonial. These are not matters of personal choice and private predilection. There is wide room for variety of temperament and difference of education. But these things affect the usage and discipline of the whole Church. They are the services of the whole body; they represent the worship of the whole community. They belong to the people who are served and impersonated by the clergy. The whim or partiality of the solitary individual is not to be pressed against the sense or the sentiment and judgment of the whole Church. Accordingly the 20th Article lays down that the Church has power to decree rites and ceremonies; National Churches differ; their rites and ceremonies have always differed. And further, the 34th Article forbids the reckless and selfish violation of innocent usages by the exercise of private judgment. So while there is liberty permitted, the individual can only act or teach within the line of principles laid down in the formularies of the Church. In this way the Puritan was rebuked who claimed in a hopelessly unpractical

way that nothing should be done in public worship that was not explicitly or implicitly enjoined in Holy Scripture. In this way the Romaniser was checked who rejected the final authority of Scripture, and denied that any National Church was in itself competent to decide and act for itself.

It is as a true and living branch of the Catholic Church that we have retained the usages of old time, while we have purified and corrected many of the abuses. The removal of the abuse is the establishment of the right use. The Church of England with her Orders, her Liturgy, her Sacraments, her Churches, her Sundays and Holy Days, with her revived Convocation and her renovated Cathedrals, has retained the beauty and the strength of the unalterable features of the Catholic Church. It is as a Reformed branch of it that we contend for the strength and liberty of our English usage, and repudiate the ignorant and unhistorical rejection of antiquity scarcely less than the revival of mediævalisms under the misused name of Catholicity.

The English Church need not fear the future if she uses the past with wisdom and reason, enabling her to retain the historic links of antiquity, and to be rid of a mass of traditionalism unsuited to the mind of an altered people and the intellect of an independent and enlightened Church.

VIII

THE CLERGYMAN'S POSITION¹

“We are fools for Christ’s sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye are honourable, but we are despised.”—
1 CORINTHIANS iv. 10.

THE evening of Trinity Sunday is a time at which the thoughts of Churchmen throughout the whole of the Empire may well be stirred with deep emotion.

In almost every Diocese of the Church there has to-day been held a solemn Ordination of Priests and Deacons. Fresh recruits are sent out for the great campaign to which the Church of Christ is ceaselessly committed. In town and country, in squalid alley and smiling hillside, in college and in school, in the dockyard and the barrack, everywhere, the work of the clergy is eagerly asked for, and, so far as it is well and honestly done, finds, I believe, a glad welcome from the people of the land.

It is easy to raise a smile against the clergy ;

¹ Preached at Exeter Cathedral, Trinity Sunday evening, 1901 (Ordination).

easy to hold up the curate to cheap ridicule. The novel and the play can gibe with safety at the eccentricities of the eccentrics of a well-known calling. But on the whole there has been no class of men that has left on the nation so strong and healthy a mark as the clergy of the English Church. It was they who maintained education in the land at a time when no one else gave heed to the education of the people. It was they who were the witness for purity and honour, for decency and sobriety, during periods of moral degradation. It was they who have handed on the Gospel of Christ from generation to generation. It is they who have instructed the country in the things of eternal life for the past fifteen centuries. Their life and work have been built into the very fabric of the nation. And though here and there there have always been causes for reproach and shame, though here and there the degraded clergyman has been known to bring disgrace upon his Order and his Church, yet undoubtedly these cases become more and more infrequent. The standard of requirement is higher. More duties are expected of the clergyman. He has more services to conduct. He has to satisfy a severer intellectual test. The idea of seeking Ordination from low and inadequate motives has become exceedingly less common. Increase of poverty has not diminished purity of aim. Public opinion is, fortunately, more exacting. The idea of

duty is loftier. The drones are nearly all brushed out of the hive. The activity of an awakened Church is felt everywhere.

Nevertheless, conspicuous though it is, the common target of journalistic wit, the clergyman's position is in some ways strangely suspected and misunderstood. It is a common popular objection to the work and calling of a clergyman that he is hedged in on all sides by tyrannical tests and restrictions, by creeds and articles and formularies. To judge from many statements made both on platforms and in public journals, the young Ordinand entered the ranks of the clergy through a narrow door, over which was written in letters of iron, "All reason abandon ye who enter here." It is an ignorant and groundless supposition which the enemies of the faith and the foes of the Church are only too glad, if not actively to disseminate, at least secretly to foster. Often, indeed, other men say these things, speaking inconsiderately and in ignorance, repeating what they heard in childhood, or reproducing what they have read in old-fashioned books.

It is forty years ago when the subject of Clerical Subscription was vehemently and anxiously discussed. In those days, indeed, the strictness of the terms of subscription was a matter for complaint. Young men of good ability and tender conscience shrank from bonds which, except by ingenious casuistry, threatened to hamper the free exercise of thought.

Our fathers bravely confronted the danger. In the face of lugubrious warnings that the faith of the country would be impaired, and that any relaxation in the severity of subscription would conduce to a flood of arbitrary unsoundness, relief was given to the conscience of the clergy.

The young clergyman formerly had been called on to express "his unfeigned assent and consent to all and everything" within the covers of the Prayer-Book. He had been called on to declare that "all and every one of the Articles, being in number nine-and-thirty, besides the Ratification, are agreeable to the Word of God."

These terms were altered in the summer of 1865. And in their place a declaration was drawn up, which every clergyman is required to make on the occasion of his Ordination:—

"I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said book prescribed and none other except so far as shall be ordered by lawful authority." "More than this," said Bishop Wilberforce, "if this is honestly declared, subscription cannot effect; less than this would make it an unmeaning mockery."

In that generous and moderate declaration is proclaimed the true policy of the Church of England, tenacious at once of antiquity, true to the best spirit of the Reformation, ready to adapt itself to the legitimate requirements of a progressive time. It is that spirit of broad comprehensiveness which is the truest justification of its national character. It is that spirit of tolerance and charity which, with all the conflicting evils of forces converging from different sides, enables it to maintain its place in the country and in the religious life of the people. So when the winds blow from opposite quarters with tumultuous force, this genius spirit of comprehensiveness avails to prevent the calamity of total shipwreck. When fierce recriminations are interchanged, and one is denounced as "a Romanist," another as "no Churchman at all," it is not hard to repel the accusation that the young clergyman is held in too tight fetters, or that too heavy a weight is laid upon his tender conscience. The bands must be fairly elastic which admit such different possibilities of practice and doctrine.

Would you have it otherwise? Do you suppose that the people would endure the uniformity either of Geneva or of Rome?

Is not our liberty our strength? does it not correspond with the variety and complex material of the national character and life? By all means, let the same Light of the World shine reflected

from different facets of the chosen stone. Let us not demand or pretend to expect an absolute unity of view. It is incompatible with the inalienable freedom of the human mind. It would introduce either the falsehood, which shuts its eyes and swallows a declaration at a gulp, or the latitude in the use of common words which, being left to the conscience of each individual, is practically unrestricted and morally ineffective.

I turn next to the objection that the young candidate for Ordination moves in an atmosphere of liberty so excessive that the clergyman may hold any opinion he likes, and so tyrannise over his flock.

The Creeds present the Churchman with a safeguard and a test.

The Apostles' Creed, the true Layman's test, the Creed of the Catechism, and the nearest approach to the Baptismal Creeds of the Early Church, present you with the epitome of the Churchman's historic faith, the foundation of spiritual fact on which the whole Catholic Church throughout the ages has taken its stand.

The Nicene Creed, framed and completed in two of the four great Councils of the Undivided Church, and ratified save for one phrase in every Council and Synod of the East and West, forms the bulwark of enlightened orthodoxy.

The Quicunque Vult, the so-called, but wrongly

called, Athanasian Creed,—a monument of the orthodox faith derived from the ages of controversy, —so far from being a Catholic Creed, has emphasised division between the West and the East. A pæan of orthodoxy, it expresses in sharp and pregnant antitheses the outcome of long disputations in the technical terms of Latin theology. It is burdened with the unsuitable clauses that reproduce the narrow spirit and the manner of a less happy time. Many have taken offence at its terms. Few save scholars and historians are at all capable of understanding the point and apposite force of the doctrinal statements epitomised in this famous document. Not a Catholic Creed, and therefore not a Symbol of Unity of Faith, unsuited by its technical terminology to public and general use, it survives to us (and may it always survive in our Prayer-Books) as the attempt to define, if only negatively, in philosophical terms, the Christian faith upon the subject of the Three Persons in one ever-blessed Trinity, and the Union of the Two Natures in the One Person of our Incarnate Lord.

With the safeguard of the Creeds, so far as demonstrable from Holy Scripture, the Churchman is protected against the Ordination of Clergy who would deny the doctrine of the Holy Trinity, who would hesitate to accept the Divinity of our Lord, or who would refuse to accept the historic facts of His Incarnation and Resurrection.

With the safeguard of the Prayer-Book, the English Churchman is protected, on the one hand, against the Ordination of the man who mocks at Sacramental means of grace, and ridicules the rite of Confirmation, and rejects the Threefold Order of our Ministry ; on the other hand, it equally protects the Churchman from the re-introduction of mere mediævalism, the adoration of the Blessed Virgin Mary and of saints and relics in the public services of the Church, and from the tyranny of that strange and fond invention of a short-lived mediæval philosophy, the so-called "Doctrine of Transubstantiation."

The limits of the pale of our Church are, thank God, wide ; and, if God permit, shall be kept so. But they do not include the things that I have instanced. Whether they should do so has been disputed. There are always some who would like the door open, and the wall knocked down, on their own particular side. But until the wall is gone, the introduction—either open or stealthy—of such teaching, or of the practices implying such teaching, is not loyalty. It is the opposite—it is rebellion. It is the violation of Ordination vows. It is an affront to the conscience of the Church. It is a provocation to the lawless and vehement on either side to resort to language of violence and acts of retaliation.

Let me return from this passing allusion to the needless troubles which are wont to arise from our

failure to recognise the clearly marked limits of the English Church and to respect its safeguards.

These young men that we have this day sent forth—pray for them that their faith waver not ; pray for them that their zeal may burn undimmed through long years of arduous service and happy toil ; pray for them that they may grow in grace, in wisdom, in charity, in love for the souls of their fellow-creatures.

Ah ! if we could rely upon it that the work of the Deacon and the Priest was ever being reinforced by the intercession of the laymen, and being rescued from ultra-clericalism by contact with the best broad spirit of the layman's larger experience ! If the laymen could realise more generally their stake and responsibility in the religion of the land and in the welfare of their Church ! If they would more often leave the arm-chair of easy criticism and good-natured raillery, and give a brother's hand to the young parson !

You know how much is expected of him ; you know how separate he is from the very life in the midst of which he dwells and the atmosphere which he is expected to purify and influence. You know how he is called to visit the sick and the dying ; it is not an easy task. • You are glad he does it ; it would make it easier for him if sometimes you let him know your sympathy in his work for the poor. You are severe on him if he is a bad preacher, if

he does not visit, if he is cold and apathetic, if he is irritable. Well, perhaps you are right. But there are other ways—more human and efficacious ways, and more Christ-like.

Do you say there is such a gulf between the clergy and the laity? I am a little tired of hearing about that gulf. There is no advantage in staring at it. There is every reason why we should try and make a bridge across it. And there is no better bridge than that which is composed of the planks of Christian love and human sympathy. The layman's generous common sense should be ready to exorcise our superstitions and instruct and correct our lamentable ignorance of the world. You want them to be energetic and enthusiastic? cherish and support and feed and stimulate the flame in them by not being ashamed to manifest the same zeal and ardour.

After all, their work is yours; their cause is yours. You are theirs; and they are from you. They work for you; they pray for you; they minister to you in sacred things. See to it then that you succour them by prayer and counsel, by sympathy and zeal. Why should they ever be overburdened with secular cares when the laity are on all sides? Strengthen them in their endeavours that they may be spiritual, in the whirl and rush of modern worldly avaricious life; that they may be simple, genuine, and manly, in their love of their

fellow-men and in their maintenance of the great and sacred trust committed unto them by the imposition of our hands.

Yes, we are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye are honourable, but we are despised. Use then your wisdom ; exert your strength ; dedicate your honour. Let us see you plainly on your Church's side. And if, in the days that are before us, the Church be called on to enter upon some fierce struggle against the forces of evil, may you be found to have learned how to give your wisdom and strength and honour to the same cause to which these young men now devote themselves. You will not wish more self-denying toil, more ardent zeal, and more simple faith. Let them have your confidence and your prayers.

IX

ON MAKING TABERNACLES¹

“And Peter answered, and said unto Jesus, Lord, it is good for us to be here : if Thou wilt, I will make here three tabernacles, (or booths) ; one for Thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them.”—MATTHEW xvii. 4, 5.

THESE words are taken from the familiar story of the Transfiguration. The three Apostles to whom was granted this manifestation of the Lord's heavenly glory were, as you know, St. Peter, St. James, and St. John.

The words of St. Peter on this occasion have perhaps often struck us ; and I venture to suggest that they have a message for us on the occasion of an Ordination. Let me remind you of the representative character of those three disciples. St. Peter, with his devotion, his eagerness, his errors, his repentance, presents to us the type of the ecclesiastic in the Church of Christ. In St. James

¹ Preached in Exeter Cathedral, September 22, 1901 (Ordination

we have the Apostolic type of the company of martyrs. In St. John we have the winning emblem of the first great mystic teacher, blending the traits of ardent personal affection with those of the first deep tones of the philosophy of Christian thought.

To them on the mountain-top was the ineffable glory of the Christ made known—ministered to by the personification of the Law and the Prophets. They, the chosen three, beheld the glory ; and they, in every age, have, as it were, set their eyes upon the same great vision. The ecclesiastic, the martyr, the mystic, these have ever been closest to their Lord. These have been drawn to the greatest heights ; these have been admitted to see the Master's power over death ; these, though with heavy eyes, yet with willing hearts, have at a little distance seen and known their Lord's agony.

Their privilege has been the source of power. These have been the conquering forces of Christian life ; even the forces of the spirits of men who have been closest and nearest in the company of the Son of God. The great ecclesiastics—whom shall I name ? Cyprian, Ambrose, Augustine, Leo, Bernard, Anselm, Grosseteste ; the great martyrs, from Polycarp and Ignatius down to Pateson and Hannington ; the great teachers, from Origen and Clement to Whichcote and Butler and William Law ; or to our own prophet teacher, Brooke Foss Westcott—philosopher, ascetic, scholar, divine.

Yes, these have been taken to the Mount of Transfiguration. These have seen a glimpse of the Lord in His glory ; these have seen the ministry of law and priestly system and prophetic fervour, on the right hand and on the left, and the Son of Man transfigured before them.

I will leave to you on some other occasion to consider this threefold aspect of Church life in its influence over the world. To-night I direct your attention to that utterance of St. Peter, which is again and again repeated in the impulsive moments of ecclesiastical ardour and aspiration. You will remember his utterance : " It is good for us to be here . . . if Thou wilt, I will make here three tabernacles." It is followed at once by the overshadowing cloud and by the voice out of the cloud : " This is my beloved Son . . . hear ye Him." " And this voice," says the 2nd Epistle of St. Peter (i. 18), " we ourselves heard come out from heaven, when we were with Him in the holy mount."

The words of St. Peter are words of adoring ecstasy. They are the expression of contented adoration, the satisfaction of man's intensest religious instinct. He is willing to frame a new life, rapt in religious contemplation. Thus shall they dwell for ever in the very courts of their Lord ; thus in contemplation and adoration they will be severed from the multitude ; and they, the chosen representatives, will participate in their Master's glory and in the

witness of priesthood and prophecy. How natural the thought ! How instructive this impulse of Church life !

Yet it is this which receives the Divine rebuke. For our sakes that voice came. The utterance of St. Peter savoured not of the things of God. It is not the Spirit of Christ ; it is the spirit of separation and isolation. This grasping at privilege and isolation is inherent in the conditions of individual life. Each person has his own character, and this character will show itself in predilections for one special aspect of teaching, one main line of thought, one special set of habits, one special type of friends.

Each age has its own characteristics, and the history of the Church will show a succession of movements corresponding to the prevalent dominant influences of different periods—Reformers, Laudians, Platonists, Non-jurors, Evangelicals, Oxford Movement, Liberals.

Each National Church will have its special features, reproducing the temperament of the people, and in a measure reflecting the characteristics of soil and climate and physical conditions.

Now all these are examples and instances of the individualistic tendency in the person and the nation. The individual person, the individual age, the individual nation, has received special tendencies, features, gifts, and strength. And so long as it

contributes to the common store, it makes for the health and power, it promotes the equilibrium of the whole. So surely as it is selfishly self-centred it tends to weaken and divide the body. The temptation of the individual is to over-emphasise his own tendency, to magnify his own gift. His own excellence will be increased, his special virtue enhanced, if it is not compromised by contact with the multitude, or confounded with the work of the common herd, or contrasted with the excellence of others. He thinks he had better form a little clique of those who are like-minded with himself, and join a party where he will be properly appreciated. Or he considers the Church not good enough; its ministers defective, and its services maimed; and he forms or joins a separate community where he expects to find that purity will be spotless, order ideal, Catholicity unimpeached questions of criticism disposed of by authority, liberty unrestrained, and himself taken at his own value.

These men will seek the sheltered bay where the winds and waves cannot reach them, and there anchor. They will hug to themselves their own view of life, their own conception of the faith. If they cannot see it realised they will withdraw. Better, say they, the whole suffer than the part not realise its ideal.

The Donatists in the fourth century withdrew from the main body of the Church in the full conviction that they were the champions of a higher ideal

of Christian life; their number was reckoned by thousands, and their very name is now strange to you. Mark the sources of separation and the explanation of schism. We have all the tendency, the centrifugal energy, latent within us. We want our own way, our own special type of worship; we dislike the restraint of variation as much as the yoke of uniformity; we don't want questions; we dread variety; we are apprehensive of liberty of opinion. When it comes to practical Churchmanship, we are little inclined to recognise the merits of comprehensiveness. We like to listen to our own views repeated from the pulpit; and in our heart of hearts we dislike the idea of being taught anything, because it suggests the idea that we have something to learn, that our platform is not final. "Mine is the way, walk ye in it," is the epitome of commonplace orthodoxy. This spirit of separation and isolation is the fruit of selfishness and timidity—selfishness because we think of ourselves and not of the community, timidity because we shirk the experience of the free interchange of thought, and shrink from the effort of learning.

Do not suppose for a moment that you and I are guiltless in this respect. It is the temptation to which we are all prone; and to which, alas! we all, from time to time, give way. Let us build, we say, our own tabernacles there on the mountain of Transfiguration, away from the strife of tongues

and far from the stern realities of common life, there on the mount where the glory has greatly touched our soul.

Do you suppose that your Divine Master ever intended that His Apostles were to form isolated groups? Do you think that He who knew the character and read the hearts of His followers ever gave the least countenance to the policy of individual isolation? Did He set the example? Did He avoid the worship or shirk the synagogue of the priests or the scribes? The Feasts at Jerusalem were scenes of impurity, insobriety, disorder, and fanaticism; did not the Jews that attended them number among them thousands of hypocrites, ruffians, cut-throats, swindlers, and rogues? The Master was content to worship with His people, to be joined with the impurity and the imperfection.

That is the difference between us and Christ. He came to seek and save that which was lost. We like to consort only with those who need no repentance. These people that know not the law, said the Pharisees of old, these people who are not of our shade of Church opinion, say the Pharisees of our own time, are accursed. They will not touch them with the hem of their garment.

My friends, if our Church is not known to open its doors to the weakling, the half-hearted sinner, it cannot be Christ's. If the field has not tares as well as wheat, it is not the field of which Christ

spoke in the parable, which was the field in which Divine seed was sown.

There was in our Lord's time, one famous community of Jews, highly religious, pure, high-minded. They lived apart from men. They eschewed the common life. They founded an isolated community. They separated themselves from the world; they detached themselves from the life of the nation. The Lord, who was in contact with every phase of Jewish life, Pharisee and Sadducee, Herodian, scribe and priest, centurion and publican, never seems to have preached to the Essenes. He threw His own life unreservedly into the common lot. He sought not His own peace, His own pleasure. It was more blessed to give than to receive. The Church of Christ was founded not to gratify the few, but to save the many; not to be immaculate in retirement, but to be soiled with the sins of many, to be travel-stained with village lanes and dingy streets. It was founded, not to form admiring congregations for Cephas or Paul or Apollos, but to be the messenger of Christ to the world, to radiate the light of His Gospel through the dark places of the earth. Our natural Pharisaism dislikes to confess it; but let us confess. We are not a Church of angels, but of erring men and women, learning slowly the lesson of Christ, to live not to self, but unto others; learning slowly the duty that the individual must make sacrifices,

and the first sacrifice is that of self. Let others claim perfection. We boast not of being whole. We need our great Physician; if we are one with Him, we are one with those whom He came to heal. We have not yet attained; we press forward, though at a distance yet. The servant is not above his master; and the highest duty is not to minister to the religious ecstasy of the few, but to face the sins and the temptations of the many.

I do not hesitate to apply the teaching of these thoughts to our own position.

For a party, for a group of thought, for a mutual admiration band, it seems good to get away to the mountain of privilege and build tabernacles for the leaders of sacerdotal system on one side, for champions of evangelistic freedom on the other, and to isolate ourselves from the work and struggle of life. But it is not good. The cloud descends. The real vision of glory disappears. We have confused the vision of Revelation that is given to the few with the service of the multitude. The duty of the Churchman is not to confound the system of the priest, or the witness of the prophet, with the revelation of the Son of God. Nor must he mistake the rare moments of supreme illumination for the lifetime of service to which he is surely called. The disciple is not to abide in the high place of privilege and dream plans for glorifying his pet ideal. He has One, and only One, to hear and

to obey. He is to serve Him in the work of life; and in order to do so, he must surrender many hopes, and be ready to efface many personal preferences.

What has been said of the disciple generally applies with special force to the ministers of Christ. They have, in particular, the impulse to follow their own line, to obey their own bent; to give themselves to one special aspect of teaching, to honour one special aspect of worship. What more natural than to lose sight of the drudgery in the village and the town, and apart on the mount of privilege to build as it were tabernacles—to lose themselves in devotion, not to Christ only, but on the one side to the glory of functional worship, and on the other to evangelistic freedom and fervour?

The servant rebels against the bondage of ordinary service. "This, my own vision," his enthusiasm tells him, "is the true glory of splendid service." He seeks his own pleasure, and deludes himself in the supposition that it must be God's purpose.

It is when he dreams that he can serve best by abandoning his place among the people that the cloud descends, and the Heavenly Voice is heard.

Let me supply but one illuminating illustration. Those who this day have been ordained have made their declaration that in Public Prayer and Sacraments they will use the form in the Book of Common Prayer, and none other, except so far as shall be appointed by lawful authority. Time will

pass; and as their work expands and the vision of glory and service in the presence of Christ opens before them, the temptation to eager individualism assails them. Let us rise to a richer conception of mediæval symbolism, says one; why restrict ourselves to the Service Book which our forefathers with their limited gifts compiled? Let us spread our wings for a more generous flight; why restrict our freedom by the rubrics and requirements of the letter of a book? The glory of the vision has dazzled their eyes. They have forgotten their law of service; they have set aside their simplest duty to the people. The Prayer-Book is the Book of Common Prayer. It is not theirs to expand or to abbreviate. It is not more theirs than it is the people's, whose prayers they lead, whose worship they direct.

It is the selfishness of the separatist spirit that tempts one man to expand or embellish with foreign or mediæval usages the simplicity, whether defective or not, of worship in the English Church; and tempts another man to suppose that the liberty of the Gospel has set him free from the bondage of his obligation, and from the necessity of complying with the regulations of a corporate society.

It is not the Twelve, but the Three, who are on the Mount. And the cloud of Divine displeasure descended on the words of isolation. May you resist the temptation. Your place is among the

people. You serve not yourselves, nor your own inclinations, nor your own tastes, nor your own party, but Christ Jesus your Master, who, seen for a moment on the Mount, is met at all times in the cottage, the dockyard, the school, and the Church. Whatever be the temporal vision of the Three upon the Mount, the permanent work of the Twelve is among the people and with the people. And any attempt to separate the life of your Church from the experience and the needs of the nation, in the multiplicity or complexity of ritual, in the licence and exuberance of evangelistic energy, will inevitably tend to hide from your vision the face of the true Christ. His service belongs to the living conditions of ordinary life. Him shall priest and prophet serve while in the body, by serving their generation. And if to the eye of one, Moses, and to the eye of another, Elijah, seems most nearly to testify to the glory of the Incarnate Son of God, be content humbly to keep the personal vision for the enrichment of spiritual life ; and remember it is not for you to build tabernacles and booths on the mount of personal privilege, but to help to build and to join others in building the Temple of God down there among the people, upon the level plain of our commonplace experience, amid the ignorance and the sufferings and the vices of the poor. You will find the Christ there. And when your day of service is over, your soul shall, in the continuous

vision of a transfigured life, have converse with the Lord of our salvation ; it shall hearken to the witness of the souls of the just men made perfect. There is no tabernacle nor temple there ; no obscuring cloud ; no warning voice. For all will be satisfied with the glory of that Presence. This is the Beloved Son ; we see Him face to face.

X

SPIRITUAL SIGHT ¹

“Jesus saith unto him, Because thou hast seen Me, thou hast believed : blessed are they that have not seen, and yet have believed.”
—JOHN XX. 29.

ST. THOMAS is the patron saint of our Advent Ordination. Yesterday was the Festival of his day ; and to-day we send out into the ministry of the Church of God those whom we have just ordained Priests and Deacons. As you and I look forward into the years that stretch before us, we forecast that great antagonism between faith and no-faith, between Christ and the world, which is destined to swallow up the minor differences of Christendom and become the ultimate means of uniting the discordant elements of Church and Nonconformity, of Protestant and Roman and Greek.

I think I could not give you a better motto for

¹ Ordination Sermon, preached in Exeter Cathedral on the Fourth Sunday in Advent, December 22, 1901.

your ordination-day than this: "Blessed are they which have not seen, and yet have believed." It is, as has been said, our Lord's last Beatitude. It was thus that He blessed in anticipation the purest, simplest faith in the Church's roll of saints. It was as if He foresaw already the last days. In the Sermon on the Mount He has pronounced the blessing upon "the poor in spirit," "the mourner," "the meek," "those that hungered and thirsted after righteousness," "the merciful," "the pure in heart," "the peacemaker," "the innocent sufferer of persecution for Christ's sake." But now He pronounces a new blessing. It is the blessing of the Risen Lord.

At a time when the things of the outer world threaten to drive out the things of eternal life, when pleasure usurps the throne of duty, when the craving for some new excitement occupies the empty minds which education has swept and garnished and failed to fill, it is good that we should remind ourselves that those on earth who in our Lord's mouth were called blessed were those whose souls had learned the lesson of faith.

They were our Lord's words to St. Thomas. At last the Apostle had been convinced. His hesitation had given way to certainty. His conviction found utterance in the testimony which was more strong and deliberate than any elsewhere recorded in the Gospel narrative: "My Lord and my God." It is then that our Lord's reproach is spoken: "Because

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thou hast seen Me, thou hast believed : blessed are they that have not seen, and yet have believed."

If the Lord were to come now, would He find that faith upon earth? would He find many that could deserve His blessing? And it is because St. Thomas is an instance of so common a type that we derive comfort as well as warning from our Lord's reply. The Apostles, that chosen band of our Lord's disciples, included instances of very diverse character and temperament. The sacred group that included St. Peter and St. John and St. James did not exclude St. Thomas. The ministers of Christ are not all alike; they differ in tastes and inclinations; they fall into clearly marked groups. As at the first, so will it be unto the end. The familiar names of Christian parties are only recent labels attached to enduring differences of mind. In the present age we cannot do without St. Thomas. See to it that he is not misunderstood. He cannot see far, but he will follow One he loves to the end; he knows what he loves, and he loves the beauty and friendship of Christ more than life: hearken how he says unto his fellow-disciples, in a tone of despairing devotion: "Let us also go that we may die with Him." He is not much of a reasoner; yet he reasons as far as he can; he is pursued by perplexities, but he is open about them, and does not keep them to himself as a hidden fester, slowly poisoning life; and when our Lord

says, "I go to prepare a place for you," he says reflectively, "Lord, we know not whither Thou goest; and how know we the way?" The end, he thinks, in all earthly things decides the aim; the goal determines the direction; we must know the object before we criticise the path.

And now once more he refuses to be convinced by hearsay evidence. "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

My friends, there are many such. Do we at all resemble him? Have we not friends like him?

But, for one moment, let us consider this doubt of his. Do you blame a man because he does not see as far as you? Is there a moral reproach to be lodged against the man who is less strong, less beautiful, than yourself? You will not blame your friend because he is more stupid than you. You may be sorry for him, or impatient with him, but you do not find fault with the man because he cannot help his temperament. No, our Lord does not blame the doubt; it was not the doubt in St. Thomas's mind that was wrong; it was not the slowness of perception, or any dulness of intellect; or pessimism of cloudy temperament, with which fault is to be found. No, he could not help that; but, having that temperament, having that type of intellect, he yielded to the wrong use of it. The

real peril to St. Thomas lay, not in his doubt, but in the manner in which he exercised it. He considered he had a right to assume the negative; unless he himself received an actual experience faith was impossible for him. He staked his faith in our Lord's resurrection upon a test of his own choosing. He asserted his own deliberate choice of the way in which his faith should be for ever lost or for ever upheld.

And it is this that marks the moral weakness of St. Thomas; it is this self-assertion, this stunted self-satisfaction with his nature, which constituted his grave temptation. If he had understood aright the limitations of his own powers, he would not thus have dictated the terms of his trust in the Divine revelation.

How many times does not St. Thomas find voice among our own selves? we must have this our special stumbling-block removed or we can never believe. We must have the whole of our little minds—that after all can only grasp so small a fragment of the truth at one time,—we must have them completely satisfied, or we will not believe! We must be convinced in our own way, and see and touch and handle something that our lowest senses cannot gainsay. We will appeal, not to our highest being, the spiritual qualities within us, love, self-sacrifice, purity, truth; nay, we will be convinced by the test of our own choosing, of our lower faculties.

And what is the meaning of our Lord's reply? "Blessed are they that have not seen, and yet have believed." Let us look to it that we do not mistake those words. Do you suppose that He called those blessed who listened to a wonderful story and accepted it for truth? Were they blessed merely for their credulity? Mental simplicity is no virtue, nor unreasoning assent a passport to blessedness. We know better. The faith of the Gospel is not to be confounded with gullibility, or identified with the vulgar taste for the astounding. The schoolboy's definition of faith as the power which made you believe what otherwise you could not believe, is a too common caricature of the real.

The blessing of Christ never rested upon the abandonment of reason, nor upon the surrender of the intellect. The Christianity which does not commend itself to the reason is not of God; for the reason is of God. No; the blessing of Christ rests upon those who, having God in their hearts, and yearning for His revelation to the world in love, find in the message of the Resurrection the light that reveals to them the Presence of the Risen Lord, and makes bright to them the dark things of human life—sin, and suffering, and death. Reason had reached upward; but in vain hope and imagination had lifted up holy hands in the darkness of the pagan world towards a cloudy heaven from which no light streamed, no voice made answer.

And now where reason fails, and science makes no reply, the Christ, in the fulness of time, has come, wisdom, love, holiness, power ; and by the Resurrection has crowned the message of God to the sons of men with the unexpected but triumphant sign of the victory over death.

Blessed are they, says our Lord, whose hearts are so true and pure in their expectation and in their knowledge of God, that the mere report of the Resurrection has filled to overflowing the faith of their trustful souls.

We who believe, we who never saw the Lord in the flesh and yet have believed, let us not be too sure that we have inherited this blessing. Yet, after all, is it not the case that we are always craving for the outward test, for the proof that will convince our earthly senses ? Is it with us, as it was with those whom our Lord pronounced blessed, that the message of the Resurrection, in our Gospels has convinced us, has given us the answer of God to our inquiring souls ? We have been looking in nature for a proof of the supernatural, and have groaned in the spirit because we could not find it. We desired demonstration by sight ; we craved conviction by process of logic. Yes, we wished to use natural vision in order to see the supernatural ; to exercise the senses in order to discover what is only revealed to faith.

We have wished to apply our own test. And then it has been that Christ in His love has so often

showed Himself! It has not been our faith, the working of our spiritual nature, but the manifestation of Christ in the world that finally convinced us; here it is the lives of good men; there the witness of the missionary; there the self-denial of the unnoticed life of devotion to the sorrows and sufferings of the poor and the fallen; there the warning of death, or the rebuke of sin. In these witnesses, Christ, the Risen Master, stands before you. You see His life; it is His life, His work in the Church of Christ, in the very strength of human weakness. See the wounds in hands, and feet, and side, wounds and rents inflicted by human passions, envy, vindictiveness, malignity. As you see the Risen Lord thus standing before Thomas, the honest inquirer, God grant you may have received at last conviction in your soul, and in the glad acceptance of the answer to the riddles of life have surrendered your whole life to the service of "your Lord and your God"! Christ is enough for your earth and for your heaven. If you cannot believe until you have seen and touched and used the powers of human observation, even so the Lord has vouchsafed you the vision. "Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side; and be not faithless, but believing." If the heart is not touched and convinced by the Gospel message, it may yet be reached by the manifestation of the living Christ in His living body upon earth, seen in

the victories of the Cross, seen in the sufferings of the saints, seen in the work of love for sinner and for sufferer. Yet let us pray for the vision of faith. It is that which receives the blessing of Christ, which sees God in the world around us.

That faith makes us realise that the Church, in which these young men are called to serve, is something more than a business organisation, with distinctive formulæ and externalities, hard doctrines and ritual routine.

God vouchsafes to reveal His infinite love to the world by the Church of Christ. And while the universe rings with the love and wisdom of God, its music, save in faint echoes of instinct and reason, is scarce heard by man, until the living faith of the Church interprets it to an expectant and a happier race of mankind.

Here is the inspiration of ministerial work—it has the blessing of Christ. You cannot see it; reading or reasoning do not demonstrate it. Yet there behind the politics and trade and industry, behind the myriad industries of the modern world, stands the Christ, as He had been slain for us, the God who is with us, the God of our life and world; He with whom we work, for whom we are called to work. Blessed are you, if, though you have not seen, you have believed. This is the great consolation of our tasks. For if the greatest of all blessings on earth, if Christ Himself, be hidden from the eye of flesh,

do you think we should expect to find with earthly senses the lesser blessings of our earthly conflict ?

You will see little fruit ; but it is not your earthly vision that measures the results of labour. You will find yourself lonely ; but there is a companionship of the heavenly company that can turn a solitude into a place of sweetest converse. If you demand the test of earthly senses in pleasure, in applause, in a set of earthly opinions, you will not find the living Person of Christ.

But if there is purity in your heart and a loving faith, you shall see and you shall be satisfied. For you shall have the blessing, the joy of your work, and the reward of your hope ; the Risen Lord of your salvation, your Master and your God.

XI

GOD'S GIFTS¹

"I put thee in remembrance that thou stir into flame the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline."—2 TIMOTHY i. 6, 7.

THERE are few rites in the Church of Christ so instructive and yet so rarely witnessed as that of an Ordination. Necessarily, it is comparatively infrequent. But the lay members of our Church too commonly think that it is not an occasion with which they are personally concerned, and that therefore there is no reason for their presence and attendance. The idea that the services of the Church are a religious performance for our individual benefit is still fatally prevalent among many of us. The idea that the services of the Church are a common offering of prayer and thanksgiving in which all are concerned, and in which the people are united with the clergy, is still fatally rare.

¹ Preached in Exeter Cathedral, Trinity Sunday, May 25, 1902 (Ordination).

GOD'S GIFTS

I suppose, moreover, there are always some who are afraid of the rite of laying on of hands. They are shy of any ceremonial. They have not in this matter very clearly analysed their feelings. But they have a suspicion that the Church is making a claim to the possession of miraculous gifts conferred through the laying on of hands, and that these gifts in a small number of indubitable cases are not ratified by the subsequent lives and characters of the ordained clergy. The imposition of hands, they say, was all very well in the miraculous epoch of the Apostles. But in the practical age of universal franchise, this Episcopal prerogative of Ordination has become an old-world anachronism.

Something of this spirit is mingled with the ignorance which prevails about an unfamiliar rite, and with the sadly materialistic views which grow up around the most helpful symbolism. Most men would honestly, perhaps, prefer a good piece of magic which would without fail produce an instantaneous and lasting effect upon its recipient.

It is not enough that men are moved in their hearts with a desire for the Holy Ministry. It is not enough that they burn to declare the message of the Gospel. From the first days of the Church it was necessary to set apart men whose inward impulse and whose moral fitness had first been duly ascertained, and then endorsed by a definite external call to some sphere of work. To such men the

solemn commission has always been given with prayer and the laying on of hands.

That ancient symbol, of the laying on of hands, you meet with it in the Old Testament in the blessing of the patriarch Abraham, in the dedication of Joshua when he is set apart for his new work, in the rite of sacrifice when the victim is dedicated to the Almighty. You find it in our Lord's own usage when He took the children in His arms ; when He healed the sick ; and when He blessed the disciples at the moment of His Ascension. It was this rite that the Apostles adopted when, the Seven having been chosen by the people, they were set apart for the new work with prayer and the laying on of hands. It was this rite, again, that was practised when "the prophets and teachers" sent forth Paul and Barnabas for the missionary work among the Gentiles, after fasting and prayer, and the laying on of hands. It was this rite which was followed when, after the prophecies that clearly led to his selection for the office, Timothy was set apart for his work with the laying on of hands.

This rite, which had apparently been in use among the Jewish Rabbis, was taken over in the days of the Apostles for the symbol of initiation into ecclesiastical office. It was a symbolical act. It denoted the blessing from on high ; it symbolised the identification of the occupant of the superior office, who is the representative of the body at large,

with the new candidate and postulant for duty. It emphasised the solemn prayer with which the symbol was accompanied. Rites and ceremonies are not barren forms. They live through the grace of prayer. As St. Augustine reminds us, it is the prayer that is the essential thing. "None of His disciples," says he, "gave the Holy Ghost. They prayed indeed that He might come upon those on whom they laid their hands; they did not give Him themselves." A custom, he adds, which the Church in the case of its officers retains to this day (*De Trin.* xv. 26, § 46).

It is this solemn usage and rite whereby the Christian ministry has always been set apart. The Christian ministry, like most other administrative forms, seems to have grown rather than to have been suddenly created. Out of the many types of service and administration, apostles, prophets, evangelists, teachers, there emerged at the close of the Apostolic era that threefold order of the ministry which half a century later had become recognised in every Christian community. On this point, says Bishop Lightfoot, there cannot reasonably be two opinions. By the middle of the second century, less than one hundred years from the death of St. Paul, it was taken for granted that the constitution of the Church had from the first been that of Bishops, Priests, and Deacons; and for each step in the ministry there was the rite of the laying on of

hands. The growth of this constitution was not less providential because it is recognised to have been reached by gradual and natural evolution. Our life is not less Divine because it is manifested in a body that grows and is nourished. And this Apostolic custom we have steadfastly retained. That succession has been faithfully preserved; in spite of lapse here, and obscurity there, its unbroken historic continuity is beyond all question. Different in aspect, but the same in substance and character, its survival reminds one of some ancient cathedral, which through all its changes from Norman to Early English, to Decorated, and Perpendicular, and Modern, retains its spiritual significance for the people, and its original function in their worship, and its unfailing prominence in their affection.

And while the Liturgies change and modifications are introduced, and the Greek Church has one Ordinal, the Syrian a second, the Roman a third, while the Sarum Use may differ from the early British, and the Edwardine from the Sarum; through all, the symbolism of the laying on of hands has been preserved. It is the impressive sign of benediction and the obvious token of delegation. It is a ceremony so ancient, so simple and instructive, that none but the very ignorant can take exception to it.

You need not suppose that the English Church alone retains ancient symbolism. The Swiss

Reformers (1562) enacted that no man ought to usurp the honour of the ecclesiastical ministry. . . . "Let the ministers of the Church be called and chosen by a lawful and ecclesiastical election and vocation. . . . And those which are chosen, let them be ordained of the elders, with public prayer and *laying on of hands*. We do here condemn all those which run of their own accord, being neither chosen, sent, nor ordained" (*Second Helvetic Conf.* Art. 18). The Scotch Presbyterians in the *Second Book of Discipline* (1578) reintroduced the ceremony of the laying on of hands. "Ordination is the separation and sanctifying of the person appointed to God and His Kirk, after he be well tried and found qualified. The ceremonies of Ordination are fasting, earnest prayer, and *imposition of the hands* of the eldership." Thus Geneva and Edinburgh recognise the value and function of a symbolism which some even of our own Church fancy is not of the Gospel.

It is this rite which this morning was administered. And we believe that in this following of the Apostles we are warranted in praying for and in expecting the gift of the Holy Spirit. The Church is, as men so often dislike to be reminded a Divine institution, founded by Christ, who Himself has passed into the heavens, guided, enriched inspired by the Holy Spirit, whom we cannot see whom the world cannot know.

The people who identify the Church with a ministry of platitudes upon the Sunday, and of acquiescence in the sin of the world upon the week-day, have repudiated their Divine Master and denied the existence of the Divine Spirit. They would identify the Church with a Sunday aspect of an infidel world. Neither our hope nor our work belong to this world ; and it is on that account that it is not, and never can be, intelligible.

How many laity identify the Church with the clergy, and suppose the clergy to be a body set apart to read prayers to the laymen on the Sunday, and say comfortable things to them on their deathbeds ! They forget that they are themselves the Church, the Christian community. They take no interest in its progress ; the setting apart of new ordained ministers is no interest or pleasure to them ; that the clergy should appeal to them for help, sympathy, or contributions, elicits their ridicule or excites their contemptuous pity. The fact that they themselves are confirmed members of Christ has not touched them. The idea that they themselves are fellow-workers with Christ in the contest with the powers of evil does not appeal to them. The notion that the laws of the kingdom of Christ should enter into their treatment of business, or their judgment of right and wrong, honest and mean, does not, as a rule, sway their action or influence their minds.

And so, too often, in Christian England, as now

in heathen Africa, as once in heathen Corinth, Ephesus, Rome, the ordained minister has to stand alone, to work alone, to pray alone, to endure alone ; and if he is a faithful minister he endures as seeing Him who is invisible. And if the Invisible were not visible to the eye of faith, do you suppose these young men would give themselves to the work of the ministry ? If this world were their inheritance and yours, do you imagine that the clergyman would be found facing the unpopularity and the misunderstanding which will always be engendered when the pure and holy person of Christ is lifted up against some evil, or when the voice of the Church has to be raised against some low morality or some disordered public opinion ?

Stir up the gift of God that is in thee through the laying on of my hands ; not my gift, but the gift of God ; for God gave us not a spirit of fearfulness or cowardice. No ; if you offered yourself in the spirit of faith and self-surrender, God has not given you a spirit of cowardice. You will expect loneliness ; you will not be dismayed by the world's rebuffs ; you will be disciplined but not quelled by disappointment. You will bravely rebuke vice ; you will put yourself in the van of aught that witnesses for Christ and promotes virtue and godly living. Does the world despise you ? does it laugh at the young curate ? does it come down upon you for strictness and exclusiveness one moment, and then

denounce you the next for dealing with the affairs of daily life? Be sure, He has given you a spirit of power and love and discipline.

A spirit of power. Yes; time after time the Church has seen it. The young man, undistinguished, but faithful, true to his vows, courageous to rebuke vice and to tell the truth and to be a champion for Christ, becomes a power. He has become a power through the gift of the Spirit. It is not his eloquence—hundreds can talk better; it is not his position—hundreds have the same; it is not his learning—the simplest people know where to find him. No, it is the power of the faithful ministry. Against him nothing can be done. Let him lift his finger, and anything can be done. You have seen it, and so have I. It is the triumph of the message of the Cross; it is the victory of the unseen Lord, who is with His young soldier and servant. The secret of that power has been—do you know the armour? it is the power of prayer; it is the strength of a life in communion with the invisible; it is the confidence of holy faith; it is the power of God; it is the influence of a sanctified life; and the history of our land is sweet with the perfume of a thousand such lives in the ministry of our Church.

He has given you a spirit of love. You will need it when you find yourself thwarted in your enthusiasm, retarded by half-hearted allies; you will need it when you seek to reach the lives of those whose very

attitude towards you is repellent, insulting, or whose whole manner is coarse, unattractive, and tainted with the corruption of habitual vice. Ah! love that overleaps the barriers of pride and fastidious scruple; love that is not wearied by sullenness, nor offended by insult; love that is not chafed by secret antagonism, nor provoked by cruel words; love that forgives, love that makes up, love that refuses to quarrel and never despairs to win; love that the children cannot resist, that the old rejoice to welcome with a gleam of sunlight in their hearts; love that recovers the young man from a sinner's way, and is tenfold repaid by the grip of the hand of a hard-headed man whose day is work and whose standard is duty. My young friends, has God given to you the spirit of love? Then shall your ministry be blessed; then shall heaven open over you, and the angels of God shall sing a new song; and, may be, your own heart shall glow, despite the weariness and the ache, with the joy of the exercise of the spirit of love.

He has given you the spirit of discipline, of soberness, of a sound mind, of common sense. Power you need; love is indispensable; yet this third quality completes the spiritual gift. It is the calm, sober judgment that is not carried away by a little popular applause, nor flurried by the ripples of misinterpretation; it knows how to keep silent; it is resolute not to retaliate; it can listen to flattery and to abuse, expecting both and regarding neither. It

is the common sense that makes allowance for differences of bringing-up, of age, of temperament; that seeks for occasions of sympathy, and is wary of the disruptive force of partisanship. It is the sober self-restraint that can check the vanity of clerical isolation, when laymen fail to do their duty by counsel and support, and can rise above the despondency of lonely routine. It knows that no organisation will ever supersede the task of unremitting personal devotion, and it labours year by year to add thoroughness and peacefulness to the work of heart and brain; not pretending to greatness of achievement or merit or holiness, but doing the simple work of an English pastor.

Power—love—judgment. May God grant unto you the triple crown of this spiritual gift! It is no promise of great triumph, of gratifying renown. But it is the gift of the Spirit whereby the Master's work shall be done by you after the Master's own mind. In that gift you are rich; in that gift you shall find the happiness of a glorious calling; by that gift you shall win souls for the Lord, and build up the fainting faith of saints. If the fire burn low, then stir up the flame of that which has been given you by the laying on of my hands—it is the gift of God Himself.

XII

ELIJAH'S MANTLE¹

“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.”—2 KINGS ii. 9, 10.

AMONG the exquisite series of narratives that have preserved to us the memory of Elijah and Elisha, that which is narrated in the present chapter is told with quite extraordinary beauty of pathos and simplicity. The old prophet and his faithful young follower are together. They know that the moment of their separation is at hand. It is the last walk on earth together. Jordan has been crossed, its waters parting before the sacred mantle. The end is at hand. “Ask,” says Elijah, “what I shall do for thee, before I be taken from thee.” “I pray thee,” replies Elisha, “let a double portion of thy spirit be upon me.”

¹ Preached in Exeter Cathedral, September 28, 1902 (Michaelmas Ordination).

It is the young prophet's request. It requires one word of explanation. It is not, as is generally assumed, the arrogant and presumptuous request that Elisha should receive a gift of spiritual power double that of his master and teacher. What grace of humility or loveliness would there be in such a petition? Nay; the meaning of his prayer is to be found in the Hebrew custom by which the birth-right of the elder son was double that of the other children. "He shall acknowledge his firstborn . . . by giving him a double portion of all that he hath . . . the right of the firstborn is his" (Deut. xxi. 17). It is this double portion of the firstborn for which Elisha dares to ask at the supreme moment. Grant me, he seems to say, that thou wouldest look on me as thy firstborn in spiritual power; let me, thy most dearly loved, most dearly loving, of all the sons of the prophets, have the privilege of the firstborn of thy spiritual children.

This is the meaning of his words; not the terrible request, as older commentators pictured, that he might overthrow and destroy twice the number of the foes of the Lord that Elijah had smitten; not the boastful aspiration that he might outshine his teacher by twice the number of miraculous deeds. It is not the performance of so many mighty achievements, but the birthright of spiritual life, which is to be a mark of the true prophetic succession. That is the meaning of

Elisha's prayer. Success, achievement, progress, applause, victories, it is not for these he makes request. No; he asks for the spiritual gift, the privilege of the eldest son, that he may succeed to his spiritual father.

It is for the true succession in the Spirit that we pray on behalf of those who, having received the historic succession of the Apostolic ministry, have gone forth from this place. God grant to them the double portion of the spiritual birthright, in the discharge of their ministry of reconciliation, in the faithful interpretation of God's Word and Will, in the declaration of His infinite pardon and love. They have received their commission to preach the Gospel. Their task is compassed with difficulty. Their best offices will be exposed to obloquy. They should not claim to supersede the simple direct communion with God that each loyal member of Christ enjoys. Theirs is no mediator's function to obscure the functions of their Divine Master. Theirs is no narrow sacerdotal office of formalism; as if the Almighty were some heathen deity to be propitiated by the multitude of rites and the reiteration of sacrifices. They are the spokesmen and representatives of the people in its approach to and communion with God in worship and work. They are the representatives and spokesmen of God in the declaration of His will towards the human race, His messengers of pardon, peace, and love. They

are called on and expected to lead the religious life of our parishes ; to lift and direct spiritual being ; to seek and reclaim the wandering ; to feed with heavenly food the spirit of the race.

It is a high and responsible calling. It may seem superstition to the man who claims to put aside religious things, and cares not whether the people drift over the edge of the cataract into the abysm of infidelity. It seems a useful, but contemptible, office to many a man who regards the parson as a kindly agent for doles, and an officer who on the whole will help to keep things peaceable. It is a calling which acts as a conscience to society, through its Divine summons to rebuke vice and check evil, to witness for truth and justice and love. We can all do that, says some one. But all do not do it, even in a Christian land. And here is a band of men set apart to do it, not to magnify themselves, not to assert their own authority, but to do good in the name of the Lord Jesus Christ ; and it is this place that sends them forth.

"Thou hast asked a hard thing." Not hard in the sense that Elisha's work would be greater or more terrible, that it would require a larger measure of Divine interference in the affairs of men ; but hard because it belongs to the spiritual life, the working of which is conditioned by the grace of God and the faith of man ; hard because the conflict of the spiritual life is not that of controversy or agitation,

of clamour of sect, or jealousy of party, but that of the soul, too intense for words, battling for right. Let the young prophet ask the hard thing, greatly daring; not what the world takes account of in fame or accomplishment, but that which furnishes the power to suffer or to act, to move or to wait, as the true servant of Christ.

“Thou hast asked a hard thing”: the double portion of the spirit; to contend for your Church and sacraments, not as mere honourable traditions, but because in it, and through them, you are members of Christ, brethren of one another; to uphold Holy Scripture, not because it is the Book of books upon which you take an oath, but because you have found in your own experience and life that the Bible has been the stay and comfort of your soul and the voice of God to your conscience; to contend with evil, not because its dishonesty robs you, not because its drunkenness impoverishes the nation, not because its violence terrifies society, but simply because these things are sin, for which Christ died, from which He redeemed us. And the Spirit of Jesus in the world must contend against the spirit of sin. It is not the sinner who is the foe, God forgive him! but it is the spirit of evil with which you are called to contend.

“Nevertheless, if thou see me . . . taken from thee, it shall be so unto thee.” The petition would be granted if the vision of the young prophet was

quicken^d so that he might see the invisible. * Elisha saw the chariots and horses of fire that swept Elijah from his side ; and as he saw and acknowledged the vision, the mantle of Elijah fell. He who has received the spiritual birthright, to him has been given the power to discern the hand of God. There are prophets many ; many that prophesy in the Divine name. Yes, they stand afar off and watch ; to them there is no sight of the heavenly chariots. The hills are bare, the sky clear. Elijah has disappeared, cast aside down some fissure in the rocks. Yes, let them search ; they will look and look for him on earth in vain ; they will not comprehend ; their eyes are open, but they cannot see. The changes of life they note : the great men go ; the old generation disappears ; the gap is made and felt. But he that discerns the chariot of fire and the horses of fire is the one that has received the spiritual birthright. The world sees the young men following where the older men have so long been seen and known and honoured. It doubts ; it wishes to recover the lost teacher. But the prophet who saw the chariots and horses of fire is able to reveal to the younger and more timid follower that the very spot on which they stood at Dothan, in the very midst of foes, was ringed with the armies of the living God. His heart, though torn with human suffering of earthly separation, sees the ordering of the Divine and never-absent Power. The passing

of generations reveals new purposes ; it opens up new worlds ; it makes possible the expansion of thought and the succession of larger truth. Surely, you and I may see the power and teaching of the Middle Ages even now being taken from us. Nobly it kept the truth ; yes, with all the superstitions and witchcrafts, all the dismal idolatries which it had caught up from the heathenism that it conquered, and which festered in the ignorance to which it fell captive, it fed the flame of national life with the oil of Christian piety ; it preserved the Scriptures ; it promoted Christian art ; it stemmed barbarism. We look now at the universe in a different way from our forefathers ; we look at the earth in a different way ; we look at man in a different way. God is more infinite and yet more immanent ; the Christ stands nearer to us in history and in sympathy ; the Word of God is opened up page by page and line by line. Many look, and behold, the place of the old prophet is gone ; but they see not the chariot of fire ; they cannot discern the Divine messenger that carried him away. They can only grieve over a change, and search for the mutilated fragments of a lifeless earthly form.

“ Has the young prophet received the double portion ? Can we take up the mantle and smite the waters therewith, and pass dryshod through the deep waters of doubt and unrest ? Can we change the bitter into sweet ; can we feed the multitude

with the living bread? When Naaman comes to us from India, from Burmah, Japan, and China, shall he learn from the voice of our generation how he may be healed from the leprosy that has clung to him from childhood?

May this be the prophet-work of the new age, the spiritual birthright of that which succeeds to the work and glory of its predecessor! We have asked, perchance, a hard thing. Passionately, earnestly, we pray for this spiritual gift, for the people's sake, for the work's sake. It shall indeed be ours, if we see and discern God present to withdraw to Himself the witness of a time or a generation that has served its day. With passionate regret we call: "The chariots of Israel and the horsemen thereof." It seems as if our whole strength had vanished, our best hope had been caught away! We had trusted to the earthly guide, and to the temporary teacher.

And yet the mantle falls. There is more to be done, in a new way, and with altered thoughts and habits and tastes, with larger knowledge and wider tolerance. The age alters, but not the Christ. He is the same yesterday, to-day, and for ever. The law of evolution gets a stronger hold upon the thought and belief of mankind; but the sense of the wisdom and love of an Almighty Creator becomes profounder in every thoughtful mind. In the light of science both the books of Scripture and the book of Nature are illumined with new power of revela-

tion. The problems of social life multiply and absorb political and industrial life; but they illustrate at every stage the solidarity of our life in Christ and the fruitfulness of sacrifice; they compel us to apply to common facts the principles of our Christian faith.

Gone is the old witness; there is but a faint glow where the vanishing wheels of flame disappeared from sight. What have not seventy-five years brought? New science, new philosophy, new criticism, new inventions, new democracy, new commerce, new education, a different England. It is a new age; God has asked for a new witness. Inevitably, there is the sense at first of loneliness, of doubt. But it is not for long; see, the prophet-spirit of the new age takes up the mantle. The messenger is altered; the manner different. But it is the same Spirit; there is behind him the same God, the strength of life. "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord, the God of Elijah? And when he also had smitten the waters, they were divided hither and thither, and Elisha went over." It is so with some of you. You have witnessed many changes. During the whole of the last century, right on to the present moment, there has been constant progress. And some are bewildered and hang back. Men turn and wonder what has happened. The old men have served their generation; what shall the

younger men do? Theirs not to doubt; theirs not to fear; theirs not impatiently to cry, the work is over; theirs not to say the prophet's function in the land is exhausted. Never was it more intensely needed. Only let her men see in the change the chariot of God, only recognise the new call, that England may in the new age not be wanting, and the mantle which she bears shall not pass out of her possession.

XIII

THE MINISTRY OF THE SACRAMENTS¹

“Our fellowship is with the Father, and with His Son Jesus Christ.”

I JOHN i. 3.

WE are met on a Sunday when all over the country fresh recruits for the ministry of Christ have received Ordination in our Church. Once more the work of the ministry is suggested to our thoughts. Their privilege to labour for Christ, their joy in ministering to the souls of their fellow-men, their glory in the Gospel message which they carry—this was set before us at our morning service, in utterance that was, in the highest sense, worthy of the solemn occasion, and will be had in enduring remembrance by those who received this day their Divine commission.

And now the Ordination has taken place; and the young men go to their work in town and country strengthened, helped, revived. Through their means shall the pure Word of God be preached,

¹ Preached in Exeter Cathedral, December 21, 1902 (Ordination).

through them shall the Holy Sacraments be duly ministered to the people. The visible Church must be served by a visible order of living agents ; it is the ministry of the Church upon which we must depend for the proclamation of the Word of God and for the dispensation of His Holy Sacraments.

The Word of God and the Holy Sacraments ; the fount of doctrine and the means of grace ; these are the two fundamentals, the maintenance of which from the Apostolic time until now has been transmitted in and through the sacred Orders of the ministry. The Word of God is a subject rendered familiar by many a sermon, many a treatise. But it is not often that the subject of the Sacraments is spoken of, except in terms of rhapsody which the ordinary mind finds either mystifying or unintelligible. Nevertheless, the two Sacraments and their due ministration are vital to the very essence and being of our Church. Their ministration is committed to the clergy ; but the recognition of their place and character in our midst ought to be faced and investigated and acknowledged by all true members of our Church. These are not the luxuries and the after-thoughts of religion. They are essentials in Church life ; they, with the Holy Word, are the enduring and indispensable features of the Christian society.

I do not deny that men's minds have been clouded by controversies upon the subject. But the

clouds have descended upon the most inaccessible, upon the loftiest summits of speculation. There are many matters plain and simple concerning which there has been and is no dispute or controversy. The Lord has not laid upon us the burden of intricate problems. It is not the philosophical, nor the abstruse, nor the controversial, that is to the plain Churchman's conscience the indispensable part of his belief. We are not saved by our wits, nor by our learning. The mystery of God's purpose is revealed, and not hidden, in love. There is much of these two columns of our Christian life which every mind can grasp, before they branch out into the intersecting lines of theological thought that overarch our worship and our life.

An indolent man will, I know, be tempted to say: "These matters of the Sacraments belong to the clergy; I am not going to trouble my head with them; what we laymen want is the Ten Commandments." Certainly, as we look round upon our English life we feel the need of the Ten Commandments being better observed and more vigorously inculcated; and we shall hope to obtain our friend's support of the enforcement of the fourth commandment in the hallowing of the one day in seven, and of the seventh commandment in the maintenance of social purity in our homes and streets, and of the eighth commandment in the honesty of trade, and of the ninth commandment in the avoidance of false

and malicious speech. Yet, after all, there is ^{to} nothing in this which you can call distinctively Christian. It is found in the best aspects of Judaism. If we are Christian in something more than name, then Christ is more to us than Moses ; and God has come to us in Jesus of Bethlehem, and in the Spirit of Pentecost. And we clergy are bound to teach the people about those first principles of our faith, about the great essentials of our religion, that are life and death, and more than life and death. The teaching upon such matters too often, I know, only tends to perplex or to irritate. Long theological terms are used which the people themselves would never employ, and find, in consequence, hopelessly unintelligible. Or the pulpit deals with those special matters of controversy between schools of theology in which the clergy are deeply interested, and with which the laity are profoundly wearied.

But the simple elements of Church of England teaching are found in our Catechism. The Catechism of our Church is in this respect beyond all praise. It is short, it is simple ; it deals with things that are vital and essential. It is an authoritative statement of Church doctrine. It is the best compendium of elementary theology which a layman can find ; and no clergyman can loyally teach doctrine which conflicts with the teaching of the Catechism we learned as children. You find there a full recognition of the Sacraments of our Church. The Catechism speaks

of our Two Sacraments as "generally necessary to salvation." What is generally necessary, you will observe, is not this or that view concerning the Baptismal controversy or the Real Presence, but the Two Sacraments themselves.

Take, for instance, Holy Baptism. Beyond all controversy this is the first essential of our Christianity. The precept to administer it came from our Lord ; its administration became at once from the day of Pentecost onwards the recognised means of initiation into the Church of Christ. From Apostolic times the Sacrament was rendered valid by two indispensable things : the one the matter of the Sacrament, *i.e.* water ; the other the invocation of the Blessed Trinity. These are the two indispensable elements of that Sacrament. Differences have arisen, and fierce disputes have raged, over the sign of the cross, over the usage of immersion, over the custom of sponsors. All these things the Church of England requires ; the loyal Churchman will desire to carry out her requirements faithfully. They are essential to loyalty to her ; they are not essential to salvation. There are other rites that used to accompany Baptism which our forefathers at the time of the Reformation discontinued. They were neither essential to salvation nor expedient for edification. They were therefore done away. To reintroduce them would not be loyal to our Church. Let me give you one example ; it is that of exorcism. It

came down from the earliest times of the Church's history. In the *First Book of Edward VI.* the form ran thus:—"Then let the priest, looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism to be made members of His body, and of His holy congregation; therefore, thou cursed spirit, remember thy sentence . . . remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels, and presume not hereafter to exercise any tyranny towards these infants whom Christ hath bought with His precious blood." The substitution of the short prayers in our Baptismal Service for this exorcism is a gain both for reverence and for reason. Yet such features in the history of the Sacrament in our Church recall us to the great essential principles of the simple rite which, with water as its outward sign, gives incorporation into the body of Christ, and adoption into the family of God, and a title to our inheritance of the kingdom of God.

True, these things do not concern us if we do not believe that God was in Christ reconciling the world unto Himself; they do not concern us if we fancy that God, having made the world and all the dwellers in it, hurled it away from Himself into the illimitable desolation of space, without pity, interest, or love.

But they do concern us absolutely, overwhelmingly, if Christ be Divine ; if He has conquered sin for us ; if He has overcome death and opened the doors of everlasting life into the presence of a loving and faithful Creator.

What I have said about Holy Baptism may be said in like manner concerning the Holy Communion. There are aspects of teaching respecting it which touch the borderland of mystical philosophy on the one hand and that of magic and superstition on the other. I do not conceive it is of real use to the people at large to handle such topics freely, or to assume that a knowledge of them is indispensable. Once more, the Catechism supplies the simplest and most spiritual epitome of our Church's teaching : "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." The language goes straight back to the Gospel : "My Father giveth you the true bread from heaven." The true bread is no loaf of wheat or barley or oats ; but the bread of which our material loaf is the symbol, and of which the manna that came down from heaven is the sign, is the Divine means of subsistence. The true bread was not of earth, it was not material, nor natural. The true bread, of which our earthly bread is the symbol, is spiritual food ; it is Christ Himself. "My flesh is meat indeed, and my blood is drink indeed ;" and "verily and indeed to take and receive" are words

earthly in tone, physical in expression, which are used to denote the receiving, the real and effectual receiving, of that which is spiritual food, through faith, for the good and the essential welfare of our souls. "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." Many, in every age, have been the divergences of ritual and custom in the administration of this Holy Sacrament by the ministers of the Church of Christ. Yet with all the variations there have always been two objects towards which the teaching of the Church has been and must be directed. The one is the memorial of His death and passion; the appropriation by the faithful worshippers of the fruits of that complete sacrifice; the confession, the presentation, the pleading of its efficacy and sufficiency for ourselves and for the whole world. The other is the spiritual food wherewith He satisfies the hunger of our souls, and maintains us with continual life. Without Him there is no life in us.

There is, therefore, in order that we may verily and indeed receive this blessing, something more than an appointed instrument of grace, something more than a reverent frame of mind. You cannot exclude that which renders the instrument of grace effectual, and which communicates the strength and health to the soul. It is the Divine power, the unseen agency of the Lord, the Spiritual Presence, which makes a life-giving sacrament out of a barren

sign, and the means of fellowship with Christ out of an historic memorial. Bread and wine, and the words of the first institution, these are external essentials of our Eucharist; and all else that may be introduced by the custom of the individual or national Church consists of that which is not essential and indispensable to its efficacy, but that which is observed as helpful, subsidiary, and exalting.

The power, the value, the joy of our Sacraments are derived from the faith which believes in Christ as God, which accepts His love and His Divine sacrifice with a humble and trusting heart. Shall there be any Spiritual Presence, any reality of Divine gift and blessing, to those whose religion is a fashion of the world, whose creed is personal comfort, whose idea of Christianity is a phase of human morality, whose thought of Christ is that of a great man? No; it is our faith in God and in His Son Jesus Christ that is the condition of true life.

My friends, even the essentials of our faith shall, in the restoration of all things, have done their work. They too shall be done away. We shall dwell for ever in His presence. There will be no need of baptism then. We who are to show forth the Lord's death till He come shall have no need of the memorial of that passion. He will have come. And the ministry of this earth will have

served its generation ; and there shall be a new song and a new thanksgiving in the heaven of heavens.

But that is the age for which we labour and for which we hope. That is the end and the consummation of which the highest service and worship on earth is but the sacrament and the pledge, the essentials of worship and faith. "Our fellowship is with the Father and with His Son Jesus Christ."

XIV

THE HOLY SPIRIT¹

“And when the day of Pentecost was now come, they were all together in one place.”—ACTS ii. 1.

A COMMUNITY of purpose united that first gathering of the Church on which the Spirit descended.

This is one of the days upon which our Church recites the famous doctrinal hymn which is known most generally by the name of the Athanasian Creed. Alone of the Christian Churches we make this use, in public worship, of this ancient, though far from primitive, compendium of Christian orthodoxy. Never endorsed by the Church of the East, never ratified by one of the six General Councils especially recognised in our Communion, it fails to make that claim to being Catholic which is or should be implied in the suggestive and innocent custom of turning to the East.

That custom, quite a recent one in the history of the Church, possessing no rubrical authority,

¹ Preached in Exeter Cathedral, Whitsunday, May 18, 1902.

nor any pre-Reformation precedent, nevertheless expresses the unity of the Church in the Creed of our Baptism, and in the great Catholic Nicene Creed. It was begun in the days of the Stuarts, partly in imitation of the Jewish custom of turning towards Jerusalem, partly in imitation of the primitive Baptismal ceremony, when the catechumen faced East in the recitation of his creed.

The public use of the Quicunque Vult recalls the divergency and not the unitedness of Christian thought; it is associated with many a layman's bitterest complaints. By the American Church it is omitted altogether. It brings to my mind the difficulties of the unlearned and the scruples of the educated. It is no symbol of the oneness either of faith or of practice. And the custom of turning to the East at its recitation lacks entirely the appropriateness which recognises the Baptismal formula and the Creed of Nicæa. The document itself is full of the deepest interest. It is replete with the historic phrases of Christian doctrine triumphant over the eager errors of hasty speculation, and the earnest half-truths of that search for truth which, losing its hold of Scripture, became self-assertive in fancy and exuberant in heresy. Echoes of the conflict with Sabellianism, with Arianism, with Apollinarianism, with Nestorianism, ring through sentences which, while full of meaning to the theological student, will always delight the ignorant

who are thoughtless and anney the ignorant who are thoughtful.

Thus while I maintain the deepest veneration for this most important dogmatic, I am not one of those who hope never to see the Rubric unaltered which now requires its public recitation in the place of the Apostles' Creed thirteen times a year. Its value for the Church as an historic witness of the giant intellectual struggles through which a larger measure of truth was realised, I gladly admit; its suitability for general congregational use I have never been able to recognise. If ever the time shall come when we in England, like our brethren in America, shall, while retaining it in our Prayer-Books, obtain the alteration of the requirement of its public use, I shall welcome the change as one of reasonable reform.

I have referred thus to the Athanasian Creed; but I wish to recognise the important service which I feel its public use is capable of rendering this day to thoughtful minds.

The position which is so impressively accorded to the Third Person of the Holy Trinity in the Athanasian Creed comes, in all probability, almost with a shock to the mind of the modern Christian. The Fatherhood of God, and the Divinity of our Blessed Saviour, those are subjects rendered familiar to our minds by prayer, by public preaching, by devotional study. But this great leap of Christian

logic, which equalises the Holy Ghost with the Father and the Son, conveys an idea which common religion is not prepared to accept, and which even the prevalent Tritheism of the Church is slow to acknowledge. To-day—the birthday of the Church—I commend to you once more this our belief in the Holy Spirit. We ask ourselves once again whether we genuinely acknowledge the Divine Presence in our midst. "They were all filled with the Holy Ghost, and began to speak with other tongues." This is not said of the Twelve, but of the whole community of the disciples. It is said of the women as well as of the men. All alike were filled with the Holy Spirit. The Pentecostal gift is the continual Strength and Inspiration of the Church of Christ. Its external miraculous emblem was for a moment or a season. Its permanence in the Church, its universality among the members of the Church, is a thing our unbelief shrinks from crediting.

"A sound as of a rushing mighty wind . . . it filled all the house . . . there appeared unto them tongues distributing themselves among them like as of fire, . . . they were all filled with the Holy Spirit and began to speak with other tongues." Movement, light, utterance; these are the symbols of the power and the presence in which the Church professes to believe.

The scene proclaims the mission and work of

the Holy Spirit, in the Church of Christ. The Divine Power rests on each; to each is given the sacred responsibility to speak with other tongues. Through them life shall speak a different language; and the children of earth shall find God speaking to them, so that each may hear, as it were, every one in his own language. The home, the school, the business, the farm, the shop; it matters not how wide apart the interest and the duty, it should be possible for Christ's servants to make themselves understood and heard.

If the Church is not ablaze with the fire of the Holy Spirit, like the bush on Mount Horeb, the Church will grow cold and torpid and dead, a mausoleum of æsthetic observances and ancient traditions. Through the Spirit the Church lives, moves, speaks, and is strong.

If Holy Communion be to you more efficacious than an external sign, more spiritual than a magical enchantment, it is because in the power of the Holy Spirit your faith can participate in some measure in the living and glorified One, in whom we are fellow-members.

But others mocking said, "They are filled with new wine." The world will ever ascribe the most striking effects to the most unworthy causes. Of St. John the Baptist they said he had a devil, because he held himself aloof from the current of common life. Morose, brooding, melancholy, is the

verdict of the world upon that aspect of Christian enthusiasm which has witnessed to the world in different ages, now through the mighty forces of monasticism, and again through the surrender of the devoted life. Of our Lord they said, "A gluttonous man and a wine-bibber," because He moved as a fellow-man among the people of the world, and never severed Himself from the interests of His home and country.

The presence of the Spirit will ever be felt; and its significance will ever be studiously depreciated by popular opinion. The world will ascribe to some unworthy cause the energy whose inward force it cannot understand, whose outward signs it is glad to ridicule, whose moral purity it dreads. Thus has it been throughout the history of Christendom. With the first growth of the Church, with the great restoration under the Friars, with the opening of the Reformation, with the dawn of the Evangelical Revival, with the beginning of the Oxford Movement, with the Christian Socialism of Maurice and Kingsley, ridicule and misinterpretation have greeted the emergence of the Spirit force.

Among the industrial experiments of our own time there are few that deserve our respectful sympathy like the Co-operative Movement whose Annual Congress is this year held in our city. It is a protest against the perilous and inhuman exaggeration of the spirit of competition which

dominated social movement a generation ago. It is based on those principles of equal opportunity for life, for work, for service, the maintenance of which must form some bulwark against the mere selfishness of avarice and the more subtle and insidious evils of suspicion and envy. The three first in the great series of the fruits of the Spirit are love, joy, and peace. The three first and chief evils of social agitation are envy, anger, and violence. It is my prayer that the meeting of the Congress in our city may be so guided with the spirit of wisdom and peace, that it may greatly promote the cause of social reform and the happiness of healthy industry.

The spirit of Co-operation is in its profoundest sense the Spirit of the Church of Christ. Fellow-workers with one another, fellow-workers with the Spirit of God, we supply each that which is lacking in the other, we acknowledge the weakness and the infirmity of the individual, we are filled with the enthusiasm of the unity of a great multitude, the common purpose of manhood's best work, the common hope of a wider distribution, not merely of the lower blessings of life, the necessities of adequate wage and healthy food, and sanitary blessings, but of the higher privileges of educated interest, of participation in results, of regulated provision against accident, disease, and incapacity, of joint responsibility and common service.

I do not enter into the regions of controversy

that surround the Co-operative Movement. Yet I recognise the Christian hopefulness of its main principle. That capital and labour, worker and consumer, invention and organisation, should combine for the common good is an ideal so fraught with blessing, so true to the Spirit of our Faith, that it deserves the fullest sympathy of the Church.

XV

THE INVOCATION OF SAINTS¹

“ And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up ; I myself also am a man.”—ACTS x. 25, 26.

WE are gathered together on the Saint's Day whose name is borne by this famous Parish Church. St. Andrew, the first of the Apostolic band, is the Apostle whose memory is to-day revered and cherished by a loyal Church. The 30th of November falls this year upon the First Sunday in Advent. The first Sunday in the Christian year is the same day as the first Saint's Day in our Calendar.

Now I refer to this fact because it gives me an opportunity, in St. Andrew's Church and on St. Andrew's Day, to speak of that commemoration of Saints which we in the Church of England maintain and observe. Some people, I know, are almost

¹ Preached in St. Andrew's Church, Plymouth, November 30, 1902.

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afraid of referring to a Saint. They almost apologise for mentioning a Saint's Day. They are so ignorant of what is really the teaching of the Church of England, that they imagine everything is tainted with superstition which has come down to us from the Early Church. People moving in the dark are nervous because they cannot see in front of them. We, my friends, who live in this twentieth century, are moving ; but is it in the dark ? if so, no wonder we feel nervous. But let us throw a little more light upon our position ; let us see where we are, and the timidity and nervousness quickly evaporate.

It is a right and natural instinct that makes us pay honour to the memory of the great and the good. We do it to the memory of those we have loved. The nation does it to the memory of those who have lived or died for their country. The Church of Christ from the earliest days has done honour to the memory of those who first spread the news of their Divine Master's Gospel, who first suffered for His sake, who first taught in His name. If you and I know the history of the Christian Church, we shall never be ashamed to confess the debt we owe to the teachers and missionaries of that first Apostolic age. Is that a thing to be ashamed of ? You might as well ask an Englishman to be ashamed of Alfred the Great, or an American to conceal the sense of his loyalty towards George Washington. No ; this reverence for our historic

heritage is part of our life as members of the Church of Christ. We cannot sever ourselves from the holy and the good and the noble who gave their lives to give the world the good news of Christ.

When you and I speak of the Holy Catholic Church, we speak of that Church of which we are members, and of which the Saints of old were the champions. We cannot separate ourselves from the Apostles and from the inspired band that had known our Lord in the flesh, and had received the miraculous gift of the Pentecostal Spirit. The honour we give to the Apostles and to their successors is part of the debt of history which no honourable generation will ever in our land repudiate.

Let me continue in the words of one of our greatest theologians, who in reply to the derisive question, "Where was your Church before Luther?" gave this answer: "Our Church was then where it is now, even here in England. She hath not changed one thing of what she held before, any way pertaining either to the being or well-being of a Church; only she hath made an alteration in some things, which seemed to her (and so they will to all indifferent judges) greatly prejudicial to both. She still retains the common rule of faith. She still teacheth the necessity of a holy life, and presseth good works as much as before; only she is grown more humble, and dares not ascribe any merit to them. She still observes all the fundamental

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ordinances and institutions of Christianity. She baptizeth, she feeds with the Holy Eucharist, she confirmeth. She retaineth the same Apostolic government of bishops, priests, and deacons. And because she finds a set form of Liturgy used by all Christian Churches in the world, without any known beginning, she hath hers too, and that a grave, solemn, excellently composed one, conformed, as near as she could devise, to the pattern of the most ancient offices. . . . Our Liturgy contains the whole religion of the Church of England. . . . As to the catholic customs, our Church (so far is she from the love of innovation) professeth all reverence and respect unto them. Upon this score, she still observes all the great and ancient festivals of the Church with great solemnity, viz. the feasts of the nativity, circumcision, passion, resurrection, and ascension of our Saviour, the descent of the Holy Ghost, or the Feast of Pentecost, etc.; *she still honours the memory of the holy Apostles, Saints, and Martyrs, and hath days wherein to express this, and to bless God for them, and propound their virtues to the imitation of her sons.*

"The Church of England in her reformation effected no unnecessary change or innovation. Indeed, she made no change or innovation but of those things that were themselves manifest changes and innovations, yea, somewhat worse, such as: image worship, the worship and invocation of saints

and angels, the dry communion, the senseless and unreasonable service of God in an unknown tongue" (Bull, *Vindication of the Church of England*, Sect. xxvi.).

In the English Church our ideas concerning the Saints have been warped and distorted by the erroneous teaching of the Middle Ages. As our 22nd Article has it: "The Romish doctrine . . . concerning the Invocation of Saints is a fond thing vainly invented, is grounded upon no warranty of Scripture, but rather repugnant to the Word of God." And there can be no disputing that in the sixteenth century the veneration of the Blessed Virgin and of the Saints had been carried to a degree of superstition from which the intellect of the English people has recoiled in disgust.

The whole unhappy system of relics and pilgrimages, of wonder-working images and magic curiosities, fostered the fears of the ignorant, and tempted the cupidity or tyranny of sacerdotalism in its worst form. It is the dread of the shadow of this moral and intellectual heathenism which still lies at the root of any ordinary Englishman's suspicion about the mention of Saints or their memory. You must not, of course, suppose that the best and most learned teachers ever admitted that they paid adoration to the actual Saints or to their relics. They professed for such a thought loathing and horror. "Who ever," cried Jerome, "worshipped the martyrs? . . . who ever took a man for God?" They only

claimed to entreat the prayers and intercessions of the Saints and Martyrs. It is this which, in the best and purest form of Roman worship, constitutes Invocation of Saints ; however much the prayer may seem to be a direct entreaty to the Saint, or to the Virgin, it is alleged to be only a prayer that by means of their intercession this request may be procured from the Almighty.

Nevertheless, I think most of us would say that a very little knowledge of history in earlier times, and a very little knowledge of human nature among the uneducated, the hysterical, or the weak, demonstrates only too clearly that invocations of Saints become inevitably actual prayers to Saints, and that answers accorded to such prayers will inevitably be regarded as answers granted actually by those Saints.

"Experience tells us," says Bishop Bull again, "that the common people who understand not those distinctions are prone to transgress and run into sin, and a grievous sin too, in their practice of it, viz. to be taken off in a great degree from that trust and affiance, that entire dependence on Christ, that love and gratitude towards Him which they ought to have, and indeed to be more fond of the Saints than of their Saviour. It is visible to all men with what zeal the silly, deluded souls run to the shrines of the Saints, how even prodigal they are in their offerings to them, when in the meantime

their devotion toward their Saviour is very cold, and their oblations to Him sparing and niggardly.”¹

“The cult of the Blessed Virgin Mary and of Joseph has, in certain quarters, threatened to overshadow the worship due to Christ Himself. The Council of Trent says, “That the Saints reigning together with Christ offer their prayers for men to God, and that it is good and useful to invoke them as suppliants, and for the sake of obtaining benefits from God through our Lord Jesus Christ, who is our only Redeemer and Saviour, to have recourse to their prayers, aid, and assistance.”

It is this position that our Church has repudiated. The Roman view, so far as we can see, turns upon the mediæval doctrine of the intermediate state. It assumes that the Blessed Virgin and the Apostles and the beatified Saints have been taken up into the actual heaven of heavens. It assumes that these Saints have in some sense anticipated the final resurrection. It assumes that they are divinely gifted with powers enabling them to hear our cries, and not only to hear, but to take action in answer to them. Of all this the Church of England can acknowledge nothing. No authority which she recognises as final or decisive in matters of doctrine gives any proof of these assertions. Our Lord’s own words supply no evidence of the kind. Scripture lends no support to these theories.

¹ Bull’s *Works*, vol. ii. p. 300, Oxford ed., 1846.

The Fathers of the Early Church speak doubtfully and discordantly.

Let us gladly indeed suppose that the Saints of God, in their disembodied state, are not in any sleep or inanimate suspense of consciousness; let us gladly suppose that their prayers rise ceaselessly to the throne of grace, and that the Church above is thus truly one with the Church below. But this is far different from the speculation that they know the incidents of our daily experience, or that they can intervene in virtue of their own merits.

The Church of England doctrine upon this matter, as upon so many points of difficulty, has never been more effectively stated than in the words of Hooker: "Against invocation of any other than God alone, if all arguments else should fail, the number whereof is both great and forcible, yet this very bar and challenge might suffice, that whereas God hath in Scripture delivered us so many patterns for imitation when we pray, yea, framed ready to our hands, in a manner, all, for suits and supplications, which our condition of life on earth may at any time need, there is not one to be found directed unto angels, saints, or any, saving God alone" (*Sermons*, VII. 1).

The teaching of our Church may be more severe, but it is more robust and manly than that of Rome. We have seen, with regret, the painful and fulsome Invocations of the Blessed Virgin as "the source of

the fountain of grace, refuge of sinners, comfort of the afflicted, and advocate of all Christians." Who does not see how narrow the border-line is between the prayer for intercession expressed in such terms and ignorant and abject Mariolatry? The Church of England takes the safer and the stronger course. These invocations may to some natures, and especially to the neurotic and effeminate, be soothing and attractive. But they run far too near to idolatry to be healthy; they far too narrowly encroach upon the honour due to the one and only Mediator between God and man to be loyal to Christ.

The spiritual effort which is required of the human heart to draw nigh to God is the one supreme act of worship, which, alas! we find it hard enough to render. Too readily we seek to turn to the lesser objects of veneration, regardless whether or not we can be sure that they are able to hear us; or too readily we think of the Almighty as the inanimate medium for the kind offices of benevolent Saints. The evil and the peril of this custom is not to be lightly set aside. We cannot too jealously guard the honour due unto the Lord from His servants upon earth. That honour should be incommunicable, uninterchangeable, definite, immediate, unique. The words of Lancelot Andrewes are deserving of our recollection. Our relations to the Saints, he says, are among "the hidden things" of God. "That they intercede for us is probable; a

pious and well-founded hope. That they hear prayers is not proved. We cannot invoke them, because we have no command warranting us to do so" (*Ad. Card. Bellarm. Resp.* p. 47).

On St. Andrew's Day I may conclude these words with a reference to the manner in which any attempt to render a secondary form of worship to his greater brother St. Peter was peremptorily rejected: "And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up ; I myself also am a man."

XVI

THE ADORATION OF THE VIRGIN¹

“Whatsoever ye shall ask in My name, that will I do.”—JOHN xiv. 13.

“In that day ye shall ask in My name.”—JOHN xvi. 26.

THERE are few things in our Christian faith that impart to us such inspiring help amidst our temptations and trials as the belief that our crucified Lord, our Saviour and our Redeemer, makes intercession for us in heaven. His love for us on earth ceased not when He ascended into the heavens. His prayer to the Father which was poured forth in the evening of His agony is eternally the expression of His goodness and sympathy towards us, unailing, unceasing, unmeasured. As we strive to draw near to God we feel we may rely on it. The Church that He founded confides in that Divine intercession. It is for that reason that our prayers are offered in His name; through Him and through His intercession are our petitions offered. It is in His name

¹ Preached at St. Mary's, Oxford, February 8, 1903.

that supplications of the Church are made. "Verily, verily," said our Lord Himself on the eve of His crucifixion, "I say unto you, If ye shall ask anything of the Father, He shall give it you in My name. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be fulfilled."

The problems of prayer have their own ground of perplexity and doubt. And yet prayer has in every age been the joy and the strength of the Church. The direct communion between the soul of man and the Divine invisible Father lies at the root of all genuine religion. Nor is there any phase of Christian thought which seems to be more in accordance with the mind and example of our Lord than that which in the strength of the faith has boldness of access unto the Heavenly Father, through our Lord Jesus Christ. "In that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father."

Prayer is a continual duty. It demands constant spiritual exercise. If it is to rise into the atmosphere of true life, if it is to be delivered from the formalities which form at once the channel of its direction and the restraint of its exercise, prayer needs watchfulness, conviction, earnestness. It recognises the power and presence of the Unseen. Prayer is the converse of the spirit with the Father of

spirits. It is the simplest utterance of the simplest faith ; it is the profoundest devotion of the holiest saint.

There is one aspect of prayer which has universal vogue in the great Roman and Eastern Churches, but which our Reformed Church has rejected, and which all the Reformed Christian communities have similarly rejected. I mean the system of prayer which is called Invocation of the Blessed Virgin and of the Saints. It is, of course, a familiar fact that there are some even among our own communion who deplore the omission, and who regard its absence from our services as a veritable loss to Christian life, and one that we ought to endeavour to repair. It is in their view a restriction of privilege, and the forfeiture of a bond of union. The subject is not a mere sentimental grievance, nor a mere academic problem. It enters into considerations of a very practical sort. There is advantage from time to time in discussing the attitude we take up. Topics of this kind are more often debated than studied ; and in an age of general kindness men ask themselves : Perhaps the evidence in favour of the usage has become more weighty ? Perhaps the lapse of time has rendered things innocuous which once were harmful ? Has the example of other Churches been of a character to warrant in any way the reconsideration of the question ? Is the usage to be justly regarded in the light of a test of true Catholicity, so that its

omission should be looked on as treachery to the Holy Catholic Church?

And in these days of reawakened religious life, of revived historical study, the relation of the Church of the country to the whole body of the Catholic Church deservedly comes under the searching scrutiny of Churchman and historian, and presents the most real problem of Christian polity.

The custom of the Invocation of the Virgin and of the Saints fails to satisfy the first requisite of Catholic truth upon the principles of our Church. Holy Scripture is for us the standard of all necessary doctrine. The Catholicity of the Church and the Catholicity of Holy Scripture stand together. No teaching is to be enjoined as necessary, as an essential part of Christian life, which does not admit of certain proof from Holy Scripture. The Invocation of the Virgin and of the Saints is admittedly devoid of all Scripture support. There is nothing to warrant it in the Old Testament, nothing to support it in the usages of the Jewish worship. The passage in a legendary portion of the Second Book of Maccabees (2 Macc. xv. 14) which describes the vision of Jeremiah engaged in intercession on behalf of the Jews of the Maccabean time, supplies no sort of evidence that there was any custom of praying for such intercession. Considering the honour paid by the Jews to the Patriarchs, to Abraham, Isaac, and Jacob, to Moses, David, Elijah, and Isaiah, had

there been any such religious practice, some trace of it would have come down to us in the New Testament, in the account of the devotions of our Lord and the Apostles. To Almighty God and to Him alone is the prayer of the faithful Jew directed. It is with Him that the hearts of the faithful hold converse. The Psalms suggest no thought of the invocation of any saint. The long passages containing the prayers of Solomon, of Isaiah, of Ezra, of Nehemiah, admit of no qualification of the direct approach to the throne of God Himself. No sign of such a usage appears in the New Testament. No thought of prayer or petition directed to any save to God receives the least shadow of support from the narrative. The first three centuries of the Church's history contain no warrant for supposing that the Invocation of the Saints or of the Mother of the Lord had hitherto found any place.

When Origen, for instance, says: "The favour of the Supreme God is to be cultivated; but when we gain His favour, as the shadow moves with the motion of the body, so we gain the favour also of all the friends of God, angels and souls and spirits, and when we pray to God, ten thousand holy powers pray with us uninvoked," he could not have used such terms without reference to the Invocation of Saints, had it then been Christian practice. "God is enough for us," says Arnobius (*Contra Gentes*, I. iii.). "In Him we worship all we ought to worship; we adore

all that it becomes us to adore ; we propitiate with veneration all that calls for veneration."

It is from the fourth century that the custom takes its rise. Yet even in that century you find utterances like those of St. Ambrose, "Thou alone, O Lord, art to be invoked" (*De Ob. Theod.* 36); of St. Basil, "Prayer is not directed to man, but to God" (*In libello Maron.*); of St. Ephraim Syrus, "To Thee and none beside Thee do I make my prayer" (Ps. v.); of St. Augustine, "This is the Christian religion, that no one should be worshipped save the one God, because no one makes the soul blessed save the one God;" "We venerate the saints with that veneration of love and fellowship wherewith in this life holy men are venerated;" "They are to be honoured for their example, but not to be adored out of a feeling of religion towards them. We honour them with love, and not with service" (*De Vera Relig.* c. 55).

Nevertheless, the natural desire of the Early Christians to do honour to the Martyrs and to the remains and relics of the Saints tended towards extravagance. Julian the Apostate could twit the Christians with this veneration which was almost inseparable from adoration. "In the place of many gods you would at least have worshipped one God and not a man—or rather a number of unhappy men;" referring to those who had laid down their lives for their faith. The influx of multitudes of

heathen into the ranks of the Church led in the same direction. And in particular the old local worships of Pagan goddesses exercised an influence which tended to promote into the cult of a Divine being the veneration that was paid to the Virgin. Extravagances of this kind are spoken of and rebuked by Epiphanius. But it was only natural that they should arise among ignorant people. And the readiness to do honour to the Blessed Virgin became almost a test of Christian orthodoxy when the Nestorian controversy agitated men's minds. The maintenance of the true doctrine of the Incarnation incidentally gave a strong impulse to what became the worship of St. Mary.

In an age, moreover, when celibacy was regarded as a higher and holier state of life than matrimony, not merely as a more privileged opportunity of service, the honour paid to the Blessed Virgin by successive generations of devoted monks and nuns mounted from stage to stage of excited feeling. Ecstatic and fervent addresses passed easily into adoration, adoration into prayer, prayer into language that cannot be distinguished from the worship of a Divine Being.

It was in the reign, probably, of the Emperor Justinian that the Festival of Christ, the Presentation in the Temple, was altered into the Purification of the Blessed Virgin Mary. The Emperor Justinian incorporated in one of his laws a petition for her

intercession on behalf of the restoration of the Roman Empire. The Festivals of the Virgin became continually more numerous. The legends concerning her life and death became a library of apocryphal narrative. Her relics were precious beyond words. In the Christian orthodoxy of a declining civilisation and literature, the people lost sight of the human nature of the Divine Redeemer. The Lord was represented to the people as He was worshipped, simply in the light of His Divine attributes. More and more the people turned to the merciful and tender nature of the Mother whose humanity was simple and intelligible, whose feelings they were assured were tender and compassionate. Little by little she was raised to the idea of the Queen of Heaven, the source of every spiritual and moral benefit, until she came to be addressed as "Redemptrix Universi! Recuperatrix perditæ orbis! Renovatrix humanæ naturæ! Mediatrix Dei et hominum!"

We may perhaps find ourselves pausing in amazement at the general, indeed the universal, spread of this cult of the Virgin and of the Saints, which, however innocently observed by the higher intellects, was the restoration of the heathen Pantheon with Christian designations. We ask how this development admitted theologically of defence; and under what plea of justification the colossal system of what was practically to the

common people indistinguishable from Virgin and Saint worship, could be upheld. We must be careful not to be led away by wild denunciations. No capable mediæval theologian would have admitted what the common people generally inferred. The theologian drew his distinction sharply and clearly between the worship of God and of Christ on the one hand, and the veneration and service of the Virgin and the Saints on the other. To the Divine Being was given *λάτρευσις*, or worship; to the Saint only *δούλεια*, or service. God, as alone the Author and Giver of all, received the prayers and petitions; the Saints were mediators, of whom the Blessed Virgin was the chief, whose prayerful offices were sought, that their intercessions might be offered up and added in Christ's name for the benefit of the earthly worshipper.

There was no invasion of the prerogatives of Christ, no diminution of the honour due to Him alone. The intercession of the Holy Saints was regarded theologically as offered in the name of Christ; its efficacy as based on the merits of the Redeemer. The attitude of prayer, it was contended, was that of invocation, not of adoration. Such invocation was not a necessary part of Catholic worship. It was sound, good, and useful. It enabled the worshipper on earth to approach the Highest and the Highest through lower and more intelligible levels of the departed saints, the holy

martyrs, and the Blessed Mother of the Lord. It strengthened the tie of union between the saints on earth and the saints in Paradise. It gave reality to the life of the departed; it suggested that in the communion of saints there subsisted a communication, a telepathy, between saints on earth and in Paradise. Yet in all this, though there is much that appeals to our religious sentiment, there is nothing really tangible except the pressure of ignorant feeling, easily passing into superstitious fanaticism. The mass of people are ignorant and uneducated; their invocations of saints become inevitably prayers to saints.

Let us reflect for a moment how the invocation of saints led to the adoration of relics, the belief in fictitious miracles. Let us bear in mind how the favour and support of every saint were invoked as efficacious for the success of every enterprise and worldly undertaking; how gifts and offerings were poured forth at shrines of favourite saints to secure their advocacy and protection. We must take human nature as we find it. Prayer directed to unseen potent persons for their intercession, guidance, and aid, passes into the region of worship. It is easy to call such things by hard names. It is easy to see how they drew away the mind of Christendom from the true Christ; how the story of the Gospel became half hidden behind the thick curtain of legendary tales which, many of them beautiful and

simple, many absurd and repulsive, became the lesson-books of mediæval religious thought. And yet we know how even this was overruled to purify and lift many a pious heart, many a simple soul, above the coarseness and brutality of a coarse and brutal time. They found the Divine blessing behind a poor picture, behind a poor copy, of the Divine Personality. We need not wonder, however, that, at the great upheaval of the sixteenth century, the Invocation of the Virgin and the Saints disappeared from the devotions of the Reformed Churches.

But if we do not wonder, considering the confusion and the extravagances of thought to which it had given rise, are we to regret it? are we, in faithfulness to the position of our Church and to its Catholic inheritance, to seek to restore it? is it possible to restore the mediæval usage, in justice to the principle of continuity? It is impossible upon any line of fidelity to our Church. **There is** nowhere the smallest foundation for **this invocation** in the Scriptures, which are our sole source of necessary doctrine. It is impossible. The whole theory of such invocation rests on the purest speculation concerning the condition of the departed Saints. Are they in a position to hear our cry? are they in a position to answer our petition? Our prayer must rest on something more substantial than sentiment and imagination. Are the Saints so invested with unearthly and Divine attributes that

their minds are being continually informed as to the successive generations of human history, and their souls made accessible to the individual cries of millions, from age to age, who make their petition to them?

When the Tridentine Fathers assert that the Saints reigning together with Christ offer their prayers unto God for men, they express a pious opinion, with which indeed all may concur, that the souls of the departed Saints have in their prayers the thought of those they love and care for on earth. But they express a wholly unfounded theory when they assume that the reign of the Saints in heaven has anticipated the general resurrection, or that in the place of departed spirits they are so supernaturally gifted as to have cognisance of the utterance of souls on earth, and not only to have cognisance, but to take action in answer to them.

It is easy, doubtless, to adduce later Patristic quotations on either side. But one famous passage from St. Augustine, which shows how that famous teacher of men realised the logic of the situation, deserves our attention: "If the souls of the dead took an active interest in the affairs of the living, and if, when we see them in dreams, it were they in person who addressed us, then, not to speak of others, I should not be left one night without my affectionate mother, who followed me over land and sea to live with me. God forbid that her happier

estate should have made her hard-hearted, so that when something wrings my heart she offers no consolation to her son in anguish, whom once she loved so singularly, and could not bear even to see him in low spirits. . . . But if even our parents take no part in our affairs, what other dead are there who know what we are doing and what is happening to us? The prophet Isaiah says, 'Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.' If those great patriarchs knew not what was happening to the people descended from them, how can the dead know and help and be associated with the affairs of the living? How can we say that it was a mercy for those who died before the troubles which followed their decease, if even after death they feel all the changes and chances of the human life of woe? . . . The spirits of the departed are where they do not see what is done and happens to men in this life" (*De Cura ger. pro Mortuis*, 16).

It would be hard to put the corresponding position of our Church in a few words better than in the language of Bishop Lancelot Andrewes: "Our relations to the saints are among the hidden things of God. That they intercede for us is probable; a pious and well-founded hope. That they hear prayers is not proved. We cannot invoke them because we have no command warranting us to do so" (*Ad Card. Bellarm. Resp.* p. 47).

And there is no logical difference between the invocation of the Saints and the invocation of the Mother of the Lord. The cult of the Holy Virgin has indeed been raised to a higher degree. The extent to which her worship has been carried is beyond all limits. Pius IX., in his encyclical on the 2nd of February, 1849, was able to use the words: "Optime enim nostis, venerabiles fratres, omnem fiduciae nostrae rationem in sanctissima virgine esse collocatam." The doctrine of the Immaculate Conception has put a seal upon the door of separation. In recent times a well-known Continental theological writer has gone so far as to assert that *Marianismus est Catholicismus*; or that the distinctive feature of the Western non-Reformed Church is the cult of the Virgin. The epigram has in it a degree of truth which many can mentally appreciate, however unwilling we may be to put it into words. The Catholicity of the Church of England is to be measured by its loyalty to Holy Scripture and to the Catholic Creeds, not by its degree of adherence to or rejection of opinions late in origin and unscriptural in character.

When then, under an appeal to Catholic use in the Church, we find a desire manifested to reintroduce into the services of our Church the "Ave Maria" or the "Office of the Rosary," it is as well to understand that it is in no narrow spirit of exclusiveness, but upon the broad general lines of

Church teaching, that we say such invocations are contrary to the spirit of our theology, and that no authority which our Church recognises as final in matters of doctrine supports the practices. The "Ave Maria" consists of two parts: the first part, following the Vulgate, contains the clauses, "Hail, Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb." The second part is the prayer, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of death." The first part is not known to have been used as a formula of worship until the eleventh century; the second part not until the fifteenth century; while, we are informed, the earliest authoritative Roman recommendation of the "Ave Maria" dates from the sixteenth century.

If you turn to the Rosary of the Virgin, you find it consists of one hundred and fifty Ave Marias, after the number of the Psalms of David, together with fifteen Pater Nosters, occurring at equal intervals. This office, the origin of which is ascribed to St. Dominic in the thirteenth century, was honoured with a festival on the 7th of October, to commemorate the defeat of the Turks at Lepanto in 1571, because certain companies of the Most Holy Rosary were engaged in saying this office on the day of battle.

These then are the services commended to English Church people in anonymous books of devotion.

Neither the invocation, nor the repetition of it, nor the associations which I have mentioned, correspond with the English conception of worship, of which our Church is proud. The qualities of Catholicity have not necessitated the obliteration of those marks of distinctive nationality and race which subserve the Divine purpose for humanity. It is not our generation which should seek to efface the heritage of land and genius. There should be no ground for saying that this mediæval form of worship has any chance or pretext of being reintroduced into our Church. We have witnessed the evils that it has brought in its train in other ages and in other countries. We have convinced ourselves of the absence of any warrant for it in Scripture or in the Early Church. The honour to our spiritual ancestors is the historic debt of a living Church. But honour is not adoration or invocation. We may be confident that, if the saints of God are cognisant of our state they will unite their intercessions with ours. And on our side honour and reverence to them should be the unceasing historic offering of our Church.

But the minds of us who live amid temptations and distractions require to be disciplined to the spiritual effort of prayer to God. We do not pray readily. We are remiss. We gladly find pretexts in a false humility to turn elsewhere. The Lord may hear and be gracious to the imperfect prayer, He may answer the invocation offered to the Saint.

But He has given us the pattern of prayer and the example of prayer. We know no better, no loftier. It may be harder to imitate ; but the one sole object of prayer is that which we find in Holy Scripture. And the more we study the portrait of Christ in the Gospels, the more shall our souls find to satisfy the yearning that has looked away for the tenderness of womanhood in the Virgin Mother, or the heroism of chivalrous fidelity in the sufferings of the martyr. Christ alone satisfies the needs of the world.

Our Church of England teaching may appear too severe and unsympathetic. But at least it is true to Scripture ; and it points us directly to the God of all. "Against invocation of any other than God alone," says Hooker (*Serm.* VII. 1), "if all arguments should fail, the number whereof is both great and forcible, yet this very bar and challenge might suffice, that whereas God hath in Scripture delivered us so many patterns for imitation when we pray, yea, framed ready to our hands, in a manner, all, for suits and supplications, which our condition of life on earth may at any time need, there is not one, no, not one to be found, directed unto angels, saints, or any, saving God alone." We have not outgrown this appeal to Holy Scripture. It will suffice for the twentieth century. Nor can we too jealously guard the honour due unto the Lord from His servants on earth. That honour, expressed in prayer and praise, should be given to

God alone and in the name of Christ alone. The glory of Christ's mediatorial office should receive no compromise through the equivocal use of human names in terms of religious invocation. It is the simple prayer in the name of Christ which He has promised to answer: "Whatsoever ye shall ask in My name, that will I do."

XVII

ENGLISH CHURCHMANSHIP¹

“The riches of the glory of his inheritance in the saints.”
EPHESIANS i. 18.

THE assembling of the Church Congress in London in the present year is an event of more than ordinary importance. It is an experiment which, hitherto, has never been tried ; and the additional fact that it is held in a year in which more attention than usual has been given to the affairs of the Church lends to the occasion an especial interest.

Indifferent as people may appear, there is no question that touches the people so nearly as that of the people's religion and the people's Church. It may not be easy to formulate the thought quite accurately. But there is a deep truth in the words of one who loved his country dearly, passionately, and who, writing a famous book, *The Expansion of England*, used these remarkable words: “The

¹ Preached at St. Mary Abbots, Kensington, October 8, 1899 (London, Church Congress).

Church . . . is the soul of the State ; where there is a Church a State grows up in time ; but if you find a State which is not also in some sense a Church, you find a State which is not long for this world " (p. 154).

The nation at large is conscious of this. The Church, like the Constitution, has many anomalies, many obsolete customs. But it has drawn its strength from the nation's heart. Slowly, perhaps, it adapts itself to the nation's needs. It restricts itself to no class. Every grade of social life, every stage of intellectual growth, every region of the habitable globe, is touched, however inadequately, by the expansion of the Church's growth.

There have been at all periods of the Church's history different currents of thought and feeling which have never wholly amalgamated. They correspond to the differences of character which no amount of study or learning, of argument or persuasion, will ever eradicate. It would be a great mistake at any time to endeavour to remove those differences ; it would be a great mistake to pretend to ignore them. They are the security for freedom and comprehensiveness ; and within the limits of loyalty to the Church they prevent any one party from excessive preponderance ; they ensure liberty of thought and variety of expression ; they promote tolerance and candour. It would be an ill day for Church or nation if the Church were ever to become

identified with one party or with one type of thought. It would have been an ill day for the Church which can boast of a Fisher and a Cranmer, Hooker and Andrewes, Cosin and Pearson, if she had handed on the teaching of one school. The Church which in the last century has known and honoured Simeon and Pusey and Maurice, Liddon and Kingsley and Lightfoot and my father, can appreciate the riches of our varied inheritance in the saints, and will not be ready to sacrifice the liberty of its comprehensiveness for the sake of a uniformity which could not last, or which, if it lasted, would paralyse her life.

The co-operation of those who, with a burning zeal and strong devotion, lay hold on and emphasise one aspect of our great inheritance, produces from time to time, especially at epochs of great development in thought and freedom, a conflict of counsel and a collision of ardent feeling. • The onlooker is tempted to suppose that this is the peril of our day. It was Lightfoot, the late Bishop of Durham, who, nearly twenty years ago, spoke thus: "Times change rapidly; peoples and Churches live fast; a new crisis has come. The Church is now hemmed in between two mountain barriers, which approach ever nearer and nearer, and threaten to close in upon her course. This is true to a certain extent of the Church of England; it is still more true of the Churches on the Continent. On the one hand, there

is a superstitious regard for the forms rather than for the spirit of the past, a retrograde yearning after doctrines and practices which a larger knowledge and a wider experience had discarded, a reluctance to accept the results for which science or learning claims a recognition. On the other, there is a sceptical dislike of all received truth, because it is received, a growing materialism which is indifferent to spiritual things, which shuts out the thought of the life beyond the grave, which is impatient of any theological statement, careless of any religious belief, which is without God in the world. Materialism on the one hand, formalism on the other—these are the rocks which hem in the river of God. Does not past experience suggest the hope, that though for the time the channel is straitened and the navigation is perilous, yet the waters may flow deeper for the temporary restraint, so that when the river emerges once more, it may be found healthier, purer, swifter, for the discipline? Nay, are there not signs that this will be so? are not men led on all sides by the anxieties of the times to ask themselves searching questions as to the meaning, the reality, of their Christian profession, questions which only the perplexity of such a crisis could have called forth?"

I have quoted the grave, yet brave and hopeful, words of one who in an eminent degree was a representative of the best learning, the calmest judgment, and simplest, humble piety, in our Church.

He had the brave hopefulness of a strong faith. He had seen and felt the power of God's Holy Spirit in the work of the English Church. He watched the fierceness of the currents of thought, he saw how the stream narrowed and the eddies swept upon one another and battled in their onward progress.

Nearly twenty years have passed. The dangers that he saw and warned us of have not ceased to threaten. Times change rapidly. We see in the anxieties and restlessness of the present moment the inevitable movement arising from the vast increase of activity, and hence of influence, among the clergy of the land. In these days of universal representation and modern methods of organisation disturbance was bound to arise. All the elements of modern life and thought were restrained and directed by the agencies that were sanctioned or retained in the age of Charles II. The movement of adjustment and reform slumbered for two centuries, and awoke in the reign of Victoria. In one way and another the machinery of the Church will slowly be adapted to the obvious needs of its complex organisation. The nation which dislikes extravagances in one direction and fanaticism in another will insist, in the long run, on the equilibrium of a more effective discipline, and the contentment of abundant freedom within well-ascertained limits of ritual and symbolism.

Yet this is not the danger. The adjustment of legal procedure, the reform of ecclesiastical courts, the toleration or prohibition of some novel or revived ritual,—these things fall under the head of the difficulties of practical administration and legal interpretation. True, the mobilisation of the forces of an institution more ancient far than Parliament, yet incorporate in the structure of the State, is a process which breaks the heart of the would-be reformer. But the reforms will come; they will spring from the quiet insistence of the people made known in unmistakable resolution. But these are problems of administration which scarcely threaten the real life of the Church. After all, what is it to the great mass of the inarticulate, unrepresented Churchmen of the land who know nothing of parties and clerical dissensions?

The real peril lies behind the smoke of immediate controversy. Thoughtful men see it ahead, and prepare themselves to meet it. Since the time, forty years ago, when the first Church Congress was held in the Hall at King's College, Cambridge, how great has been the change in thought and life, in art and culture, in rapidity of communication, in conception of Imperial tasks. Science has occupied whole continents that before had been unexplored and unknown. The development of journalism has revolutionised literature. The expansion of the franchise has put supreme power in the hands of

those who will speak with least reserve. Life has been made more rich, more varied. It has grown more hurried, more intense; let us hope, more thoughtful, more humane, more pure. And what in the meantime has taken place in the Church? has it been able to adapt itself to an altered world? has the thought of clerical life kept pace with the intellectual growth and education of the people generally? Or is the teaching of the Church thrown on one side upon the sand-bank of old-world fancies, to the pity and derision of an enlightened age? That would indeed be a perilous moment, if the people of the land came to the conclusion that those who were their spiritual leaders and teachers had lost touch of the inner life of the people, did not understand their questions, did not sympathise with their difficulties. That conceivably would be a crisis which has been known in other Churches in other lands, when clergy, High Church and Low Church, absorbed in the preservation of their tradition of doctrine and ritual, wearied and preoccupied with the multiple duties, no longer found that their message had an echo in the hearts of their parishioners.

The danger is one to which all Churches are exposed. It is the formalism of High and Low which, without thought and without inquiry, regardless of the growth of science, repeats unqualified, unaltered, the formulas which blessed a century or two centuries. There is the truest support of

materialism and the most dangerous enemy of the Church. And yet it does move! as Galileo said, in spite of the authority of the doctors of the Church, and the quotations from the Scriptures and the Fathers. Truth is known and felt and avowed. The earth moves, and the centuries pass, and thought grows, and the Spirit of God gives it utterance, and the Church is the messenger of the Spirit. There are some who suppose that Christian thought never grows; that Christian theology knows no expansion, that in Christianity there is no room for intellectual freedom, no sympathy for science. Men talk of Christianity as if it could ever be stereotyped by one age; imagining that they were right in identifying their own fragmentary recollections of the crude teachings of their childhood with the full and authoritative utterances of the Church. Well-informed men, speaking of the Christian faith, show that they treat theology in a manner that they would disdain to apply to any other serious study. Ill-digested, youthful impressions, dreamily gathered from various pulpits, or from some travesty of religion inculcated by some well-meaning but ignorant nurse, represent the foundation of many of the illusions which there is no attempt to verify by reading or inquiry. It is because the Church of Christ grows with the growth of the nation that we can have a good courage. In facing the difficulties of the future, there is no sign so hopeful as that of the

continual and patient adaptation of Christian thought in the English Church to the growth of learning or the advance of science. Christ reveals Himself to each age and generation through the medium of its best thought. Compare the terms in which any standard work by a responsible teacher would now handle such varied topics as Eternal Punishment, Verbal Inspiration, the Creation of the Universe, or the Atonement, with the language used in the middle of the century, and you will realise in some measure how the change which has passed over the mind of the religious world coincides with the expansion of thought during the past generation. It has meant a victory of the Spirit over the formalism of tradition. It has meant the emancipation of men's consciences. It has meant the illumination of Divine Love. It has meant the consecration of the light of reason, the candle of the Lord. Men felt the old way of stating things needed adaptation ; but it was not for them to be wiser than the Church. But truth will not lag behind conscience, nor religion behind science. And if men will trust the liberty which they have inherited, if men will have faith in the Holy Spirit, who guides and directs unto all truth, there need be no fear but that the slow unfolding of God's will, revealed in the Bible of Nature or in the Bible of Holy Scripture, will establish and strengthen the faith. Every age that hopes for victories must expect foes.

We may quench the light of the Spirit by refusing to listen to the voice of the conscience of the age. We may starve and impoverish our generation. Fierce and obstinate resistance to any change—hasty and unreasonable clamour for every reform at once—selfish, reckless zeal—and meddling, passionate ignorance,—these are the weapons of destruction which can, in any generation, mar the glory and check the growth of the building up of the Temple of God in our midst. These are the forces, not of the Spirit of the ascended Lord, but of self-will; these are forces which the heart of the nation at large will never approve.

The Congress that meets in 1899, in the capital of the British Empire, will bring to men's minds the greatness of our spiritual inheritance, the variety of its spiritual wealth, the vitality of its sympathies, the grandeur of its opportunity. May it, under God's grace, quicken the enthusiasm; may it deepen the charity and widen the tolerance of thousands that are the supporters and the true sons of the Church. Our work is not that of the clergy alone. It is the grand responsibility of the nation, that should fire with ever-increasing ardour every baptized member that is enrolled within her ranks.

Let us rejoice to hand on to another century the riches of the glory of Christ's inheritance in the saints.

XVIII

TRURO CATHEDRAL¹

“Fruitful in every good work, and increasing in the knowledge of God.”—COLOSSIANS i. 10.

“THE riches of the glory of his inheritance in the saints.” It is a day in your calendar when you are reminded of your inheritance. It is an anniversary on which you of Truro will, for all time to come, remind yourselves of the inheritance that you are handing down to posterity. The good work in which your generation has been fruitful shall be the cherished possession of your children’s children. There is an inheritance hereafter incorruptible, and that fadeth not away, the glory of which shall shine upon the faces of the redeemed in the life of another world.

But there is another inheritance which is ours on earth. Its riches are the possession of the saints; its glory is its indissoluble union with the King of

¹ Preached in Truro Cathedral, All Saints’ Day, 1902 (Anniversary).

kings ; its operation is fruitful in every good work ; its thought unceasingly grows in the knowledge of God.

In each endeavour to make an offering for the continual praise and honour of Him from whom all life, all goodness, all power, all happiness, proceed, we acknowledge the riches of our inheritance in Christ, the glory of our eternal hope through Him. Here, on earth, the scene of our work, and the scope of our knowledge, we have a true inheritance, our only unfading glory, surpassing in fruitfulness. And of that inheritance in the nation's Church, in that branch of the Holy Catholic Church to which you and I belong, this building, whose fifteenth consecration anniversary you celebrate to-day, shall be the enduring witness for the whole Diocese of Truro, for the people of Cornwall. Nay, more, it shall witness to all succeeding generations that in an age which was called an age of materialism and indifference, an age of unbelief and doubt, the saints of God arose to build their temple to the glory of their Divine Saviour, to the maintenance and majesty of His worship, and for the strengthening of the power of His Church.

Are people so indifferent as is sometimes represented ? There is nothing that stirs them so quickly and intensely as some subject connected with the people's faith and the nation's Church. " The Church," said one of our most illustrious writers and thinkers,

"is the soul of the State ; where there is a Church, a State grows up in time ; but if you find a State which is not also in some sense a Church, you find a State which is not long for this world." Dimly and imperfectly the nation is conscious of this idea. Popular attention is diverted to its services towards the State in its ministration to the sick, in its care for the poor, in its concern for education. Its very fruitfulness in good works hides from men its witness to the knowledge of God. Popular ridicule is directed towards its anomalies, or its abuses, or its extravagances. And yet the popular belief is deeply planted, is ineradically fixed, that the Church is the keeper of the nation's historic faith, that the Church has a knowledge of God to be given to the world, that her strength is drawn from the nation's heart, her follies belong to the nation's surface ; slowly but irresistibly she responds to the cry of the nation's needs, its yearning to know God. Her response is all the more helpful and true, from the very variety of its note. There are different currents of character and feeling in the English race which never wholly blend, never completely amalgamate. There are different shades of opinion and view which no amount of learning or study or argument will ever hope to assimilate. The Church and the State are alike in this respect. Their riches and their poverty, their strength and their weakness are the same. Differences, cleavages of thought, are

bound to show themselves wherever there is freedom of opinion and liberty of expression. It is folly to ignore them, and greater folly to attempt to remove them. The bark of the young tree will crack and split as the fibre within expands and hardens, but the bark cracks all round the trunk. The divisions on the surface will show themselves whenever the growth is healthy.

And the differences that show themselves within any great corporate body need be no source of weakness. They protect the Church from one-sided preponderance; they ensure the representation of divergent views; they are a safeguard against the monotony of dead tradition and against the predominance of a narrow clique. A Church that becomes identified with one party or one type of thought falls an easy prey to the temptations of intolerance. It is easy to purchase uniformity at the price of freedom, and peace at the price of truth. In the inheritance which is ours we number amongst the greatest of our riches the freedom which enables us to look on truth from various standpoints without sacrifice of mutual self-respect, even though there emerges from time to time the collision of ardent feeling and the conflict of sober counsel.

We see in the anxieties and restlessness of the present day within our own Church the rising tide of force produced by the activity and influence of the clergy. The movement which demands a re-

adjustment of the machinery that has remained since the days of Charles II. is bound to make itself heard. And we may rely on it, that the old machinery will slowly be adjusted to the altered needs of an altered country. We may look forward to a time, if of more abundant latitude, then also of a more effective discipline, with limits of teaching and ritual generously extended, yet definitely ascertained.

The peril to our inheritance lies not in this region of external reform or administrative revision. The great mass of the quiet, inarticulate Church-people of the land know nothing of the parties, or even of the party cries, which are so familiar to the clergy and to their more intimate disciples and friends. The real peril to the riches of our inheritance lies behind the smoke of the controversies which fill the foreground of the present scene. Thoughtful men see it and prepare to meet it. The change in the inner, as in the outer, life of the people during the past forty years has been prodigious. How great has been the change since the day, nearly seventy years ago, when Phillpotts became Bishop of the See of Exeter, which included all Devon and Cornwall. Think of the revolution in life and manners, in means of communication, in art and culture, in imperial and colonial responsibilities, in commercial enterprise, in active philanthropy and social sympathy. Science has occupied whole continents that had been unexplored and unknown. The newspaper has trans

formed our politics, and fiction reconstructed literature. The voting power of the country has been transferred to those who can speak with least reserve and least responsibility. The telegraph has annihilated distance. The ballot-box has equalised privilege. Life is more varied in opportunity, more rich in comfort, more intense in enjoyment, more hurried in action ; let us hope, more humane, more thoughtful, more pure, more thrifty, more sober.

And what, in the meantime, has taken place in the Church? has her thought kept pace with the intellectual expansion of the people? has her teaching absorbed and spiritualised the scientific growth of an inquiring generation? has she sought for and found her God and the knowledge of God in the world of His creation and His benediction? There, indeed, is a peril lest the questions of the people should find no sympathy in the mind of the Church ; lest the clergy, wearied and preoccupied in the discharge of multiplied duties, should fail to deliver a message that echoes in the heart of the people. Fruitful in every good work, do they, from a growing knowledge of God, declare His love and will? The danger is one to which all Churches are exposed. That which blessed and fertilised the mind of one century, will fall unproductive upon the thought of its successor. The difficulties and temptations, the doubts and questionings of our day

are wholly different from those at the beginning of last century. The phrases and catchwords of a generation ago are the cast-off clothes which have been outgrown. The knowledge of God is eternity expressed in the language of to-day.

The office of the Church deals with eternal life for the souls of the human race. The only hope of the future of the land, with its added burdens of responsibility, power, and wealth, lies in the acceptance of national duty in the spirit of Christian service. That spiritual service will be rendered possible by the growth of the Church of Christ in wisdom and courage, mindful of the past, not disdainful of the present. Christ ever reveals Himself to the children of men through the medium of the best thought in each successive age. And the best thought wields with a grasp of hopefulness and reverence the weapons, not of obsolete make, but of newest and most consummate and effective pattern. The gifts, whether of learning or of invention, are the products of the Divine Spirit. The Church has learned that her strength is to move forward, her weakness to stand still; that her authority to teach depends on her capacity to learn.

It makes a demand upon humility even to acknowledge that in each age the Spirit of God is imparting a lesson to be learned. The fruitfulness in every good work becomes a one-sided growth if it be not accompanied by increase in the knowledge of

God. Fierce or moody resistance to the idea of any modification, clamorous and excited insistence on every reform at once, these are opposing elements which bar the way of steady and hopeful movement. These are the forces, not of the Spirit of the ascended Lord, but of crude self-will, which compromise Catholicity with the superstitions of mediæval life, and the spirit of reformation with the ignorance of fanaticism and the violence of the mob. Reform and learning are gradual processes ; each age shall add its portion.

Your Cathedral shall link together the spiritual treasures of past history with the spiritual privileges of the present and the future. It shall quicken the enthusiasm and deepen the loyalty of this Diocese to the Church, whose British saints have found in Cornwall their memorial and their heritage. Ancient in its faith, new in that faith's expression ; Apostolic in doctrine, modern in feeling ; Catholic in creed, Reformed in worship and usage ; the Church of the nation looks forth upon the possibilities of a new period, never stronger in philanthropy nor richer in opportunity of knowledge. The great movements of the last century have strengthened her fabric and enriched her message. Her inheritance is her glory, and not her despair. Difficulties, misrepresentations, internal dissensions, malicious aspersions, contemptuous indifference, these things she expects to meet as the faithful follower of her Divine Lord. She who

expects victories must be prepared for foes ; she who hopes for triumphs will look for conflicts.

Let us not imagine that we can rest in the achievements of our fathers, or fold our hands in the enjoyment of our inheritance. The responsibility for the maintenance of the riches rests on us, not on the bishops and clergy alone, but on every baptized member of Christ. And we are slowly learning that we are, in the task of our lives and in the service of our Church, united with God Himself ; that He calls us for His work, He strengthens us for life's duties ; that in Christ we may grow in the love and knowledge of God, with whom we are one for evermore.

XIX

TRURO CATHEDRAL ¹

“The Lord our God be with us, as He was with our fathers.”

1 KINGS viii. 57.

THESE words are used by the Israelite king when he made his benediction of the people at the solemn dedication of the temple, when he had arisen from before the altar of the Lord, from kneeling on his knees with his hands spread forth toward heaven. It would be hard to find a prayer more simply appropriate to the service of to-day. The presence of the Heir to the Throne of England, the presence of the Primate of All England, have this morning vividly reminded us of the history that unites us in Church and nation with far-off centuries. We discern and acknowledge with thankfulness the good hand of our God upon us in the days that are past ; that hand is not weakened for power and help, for mercy and guidance “The Lord our God be with us, as He was with our fathers.”

¹ Preached in Truro Cathedral, July 15, 1903 (Benediction of Nave).

The Lord God was with the fathers of the Celtic race when, some 1500 years ago, the British Church found in this county its strongest retreat and its happiest home, when the lives of the faithful men of Cornwall so excelled in the spirit of devotion, inso-much that the county merited the title which Fuller quaintly ascribes to it, of "the cornucopia of saints." He was with the fathers of our English Church when, in the days before the Norman conquest, seven bishops in succession held their Sees at different localities in Cornish land, until at last Leofric, Bishop of Crediton, absorbed in the area of his Western Diocese the portion which, 800 years later, was once more to be separated and made an independent Bishopric.

The Lord God was with those great "fathers in God" of the Western Diocese of Exeter, who, amid strange and wild scenes, set themselves to the great task of accomplishing the erection, in its perfection of internal beauty, of the Cathedral which for centuries was the mother church of the two western counties. And the glory of Quivil, of Stapylton, and of Grandison was the glory of Devon and Cornwall together. He was with the fathers of our national greatness when, in the sixteenth century, the men of Cornwall and Devon saw the downfall of the Armada, and in the restored liberty of their country they laid deep the foundations of a greater empire than that of mediæval Spain. He was with the fathers of our

spiritual generation when, in an age of torpor and indifference, Walker of Truro bore his Gospel message during a long and patient ministry to the people of this town; or when Wesley stirred the slumbering fires of spiritual fervour, and as he preached he testified, "I am now, and have been from my youth, a member and minister of the Church of England. And I have no desire nor design to separate from it, till my soul separates from my body" (*Sermon LXXX.*, "On Schism," vol. ii. p. 198).

God was with those whom you and I can more literally call our fathers, the men of a generation, alas! already denuded of the glory of many of its more illustrious names. God was with him, our father in God, the great Cornish Bishop of Exeter, Bishop Temple, when he brought about the division of the vast Diocese which he administered with the loving and forceful touch of a fatherly ruler.

And Benson—God was with him when, having been summoned to be your first Bishop, he threw himself with glorious zeal into the organisation of the new Diocese, the creation of a new Chapter, and the foundation of the new Cathedral. In the days to come history will pass its sentence upon the labours of those two illustrious lives; and the Diocese and the Cathedral of Truro will stand in the foremost record of their achievements wrought for their country and their Church. This Cathedral will

abide the greatest memorial of Archbishop Benson ; it embodies his most cherished plan ; it fulfils his highest hope ; it interprets before the eyes of his countrymen the principle of which he himself and his work were the constant exponent, that " the life of our fathers is one with our life."

The Lord our God be with the Church of our people in the dedication of this completed offering for His service and His glory. Not before, since the rebuilding of St. Paul's in London, has a Cathedral of the English Church been raised on English soil. And this is as much a necessity to the new Diocese of Truro as St. Paul's was to the ancient Diocese of London, and as the future Cathedral of Liverpool will be to the great Bishopric of the Lancashire seaport.

It is a necessity. For Church life is sternly practical. It is a mistake to suppose that the energies and sacrifices of her devoted adherents have been expended upon the satisfaction of ecclesiastical pride, or trifled away on objects of pomp and external display. The Cathedral meets the practical needs of modern Church life. It is no mere imitative revival of mediæval sentiment ; it is no mere luxurious afterthought of æstheticism and artistic taste. The Cathedral is the central organism of diocesan activity ; it is the focus of national religious feeling and worship.

" The mediæval builders," said Westcott ten years ago in my hearing, at the dedication of the new

work in the choir of Peterborough Cathedral—"the mediæval builders wrote their thoughts in their temples for our learning; and the lesson has not been unheeded or unfruitful." The Lord God was with our fathers; even so may He be with the builders of His temples this day.

The Cathedral makes an appeal to the whole nation. It is the witness to the Diocese of the nation's faith. As the Parish Church to the Parish, so the Cathedral to the Diocese and the county is the symbol of the true Church of Christ—something larger, better, more noble, more comprehensive than the petty standard of private enterprise or local ideals. A well-served Cathedral is one of the many privileges of modern religious life. It breathes, as it were, the ampler air of the truest patriotism; it fosters the spiritual well-being of England's Christian life. The very stones of this edifice are the native marbles of these Western coasts. Its architecture perpetuates the glory of English taste and English work. Look on the beauty of the detail or the splendour of design. It is a parable of the fineness of theological thought; it symbolises the strength and robustness of national purpose and religious sincerity. Beneath one spreading roof are combined for the country's good the varied aspects of Christian thought with the vindication of national character in the stubborn defence and fearless investigation of the truth.

The Cathedral is the witness to the unity of the Body of Christ. It is the rallying-place of Diocesan life. Here party divisions disappear from view ; here petty antagonisms cease ; here the voices of parochial differences are hushed to silence. Here is the centre upon which converge the regular streams of the Church's energy, worship, work, and learning.

Worship.—For it is from our Cathedrals that our country has learned the noblest lessons of popular worship. In our Cathedrals the natural and sober love of dignified simplicity is enriched by the legitimate expansion of musical and artistic skill. In our Cathedral worship we are protected by public responsibility and sound common sense from the vagaries of personal self-assertion and the prejudices of local ignorance. The most fastidious can worship without offence ; the most simple find with thankfulness a standard of reasonable and loyal dignity.

Work.—In the Cathedral you find the very focus of Diocesan energy. Each agency of its myriad forms will find here the scene of its gathering and its propagation, will seek here its spiritual refreshment and its revival. From town and village, from fishing harbour and mining district, will come the men and women, the boys and girls of Cornwall ; some for the cause of temperance, others for foreign missions ; these for the cause of purity, those in the furtherance of the Sunday School ; here for the encouragement of the choirs, there for the spread of

the Holy Scriptures. All are welcomed to the Church's heart. To the multitudes our Blessed Lord ministered with words of grace and offices of healing. To the multitudes the Church is sent. It is the Cathedral that presents this counterpart of the Divine Master's work. It is for the many, not the select few. The Church's activity, in its varied branches of loving service to the people, finds scope in the Cathedral, and here only, upon the scale which is required for the proportions of modern tasks.

Learning.—Here at the Cathedral, the heart of the Diocese, must be concentrated the strength of the teacher and the temper of the student. Without the constant reinforcement of learning the best zeal of Church life will become arid, bitter, and thin. Devotion, if it is to escape narrowness, if it is to lead, must be fed with the thought of the best and wisest minds. The Church can never afford to neglect the past. No enthusiasms of present duty, no grounds of immediate thankfulness, should lessen for us our sense of our obligation to the witness of history. No development of organisation, no increase of functional duty, can compensate the Church for the want of deep learning in the Holy Scriptures, for the loss of the spirit of study in its largest sense. The Cathedral must be the home of sacred learning, the school of true doctrine, to teach with patience as well as to inspire with fervour.

As with our fathers, so may He be with us. God has been with our fathers who handed down to us from Apostolic times the message of the Gospel, and the Holy Sacraments of our spiritual life in Christ and of our fellowship with God. The Lord God was with our fathers; and they committed to us the treasures of Revelation in the language of our country, and the storehouse of characteristically English devotion in the Book of Common Prayer. There are strong feelings, and there are sharp contrasts; but loyalty to Scripture and to Prayer-Book rallies the strength of the Church. The Lord our God is with us. This noble building is the outcome of generous hopefulness. It is the fruit of no partisan policy; it is no legacy of superstitious fear, no dedicatory gift of personal sentiment. It comes from the people; it is for the glory of God, for the filling up of that which was lacking in the Church's work in Cornwall. It is the pledge of hopeful optimism. It sets the seal upon a brave policy of concentration and progress. It proclaims the best religious spirit of the Church, which, deaf to the sound of party cries, goes forward for the blessing of the land, to witness for Christ and to lead the people in the paths of eternal life.

The Lord our God be with us; His presence is the stay and comfort of the Church. His Spirit shall be with us to the end. This Mother Church

of the Truro Diocese shall witness to the beauty of holiness ; it shall proclaim the hopefulness of the Church's work in the joy of the Divine Presence while the nation lasts, while the world endures. Not by itself alone shall the pastoral staff be reared in this building ; it shall rest upon the cross of the Crucified. Not by itself alone shall temple or throne or altar stand, but on the one foundation-stone that shall outlive the ages—the living stone which earthly builders despised and rejected, but in whom is eternal life, in whom each several building fitly framed together groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit.

The Lord our God be with us, as He was with our fathers ; may He not leave us nor forsake us ! May He incline our hearts unto Him, to walk in all His ways, and to keep His commandments and His statutes and His judgments which He commanded our fathers !

XX

THE DOCTRINE OF THE TRINITY¹

“Let every man be fully persuaded in his own mind.”

ROMANS XIV. 5.

THESE words of the Apostle St. Paul have been invoked for very different reasons in different ages of the Church. From the days of the Apostles there have been doubtful and difficult questions upon which no authoritative direction has been granted. From the days of the Apostles a distinction has been drawn between the things of doctrine that are essential and the things that are not essential. The difficulty in every age has been to draw this line of distinction with wisdom and charity. Christian zeal is ever ready to include among essentials a larger range of Christian doctrine. The enthusiast is slow to believe that any cherished opinion can be otherwise than necessary. He is so filled with ardour to press

¹ Preached in Westminster Abbey, Trinity Sunday, May 28, 1899.

on towards perfection that he is dissatisfied with the slower apprehension, or the more questioning judgment of his brother. He wants not simplicity, but completeness.

It is a little more than 250 years ago that the most famous of English preachers, and one of the greatest of her divines, published his celebrated discourse entitled "The Liberty of Prophesying, showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting different opinions." Jeremy Taylor wrote his famous plea for Toleration in the year 1647, when, sheltering as an exile from the English Church "in the great storm which hath dasht the vessell of the Church all in pieces, he had been cast upon the coast of Wales." Long after that great storm spent itself, the voice that then pleaded the cause of freedom and of charity deserves to be heard and honoured in our Church.

It was a time when Presbyterian was in conflict with Independent, and Independent with Presbyterian; and both were in league to compass the destruction of the Church. It was an age when Calvinist denounced Arminian, and Arminian denounced Calvinist; when the fanaticism of partisanship had roused religious passions to madness; the Anabaptist, the Papist, were assailed with pitiless fury and contempt and scorn.

It was at such an epoch that Jeremy Taylor spoke. It was not diversity of opinion that caused

the mischief, but want of charity and breadth of mind. But every opinion was made an article of faith, and every article a ground of quarrel ; every quarrel made a faction, every faction was zealous, and claimed for itself alone the complete knowledge of the Will of God. He saw in front of him only useless and prolonged conflict between those who thought they loved not God except they hated their brother. He was the spokesman for the freedom of the Church to which we belong, when he proclaimed the Apostles' Creed to be the summary of those doctrines that alone are necessary for Christian salvation. It was at that time a bold and courageous—it is at all times of religious ferment a needful and salutary—duty to remind the servants of the Church that faith is no mere intellectual assent to certain views, and that the excellence of faith consists not in the number and variety of the propositions which it unhesitatingly absorbs, embraces, and mechanically repeats. Christian faith, pleaded Taylor, was after all summed up in personal acceptance of Jesus Christ and Him crucified. We are bound, he said, to believe all which we know our Great Master hath taught ; but salvation is promised to the explicit belief of those simple Articles which describe the great verities of Christian Gospel “ which have in them the indearements of our services, or the support of our confidence, or the satisfaction of our hopes, such as

are, Jesus Christ the Son of the Living God, the Crucifixion and Resurrection of Jesus, forgiveness of sins by His blood, Resurrection of the Dead, and Life Eternal."

But he protested against the tendency to make human deductions from the Creed tests of communion. Such deductions may be lawful and true; but they were not fit to be pressed on others as an Article of Faith. "The Church hath power," he said, "to intend our faith, but not to extend it; to make our belief more evident, but not more large and comprehensive, wider and more complicated." He repudiates the suggestion that "the Church by declaring an Article can make that to be necessary which before was not necessary; . . . by so doing," he cries, "she makes the narrow way to heaven narrower, and chalks out one path more to the devil than he had before. And, after all, truth is not made by a majority at a Council, nor assured by any preponderance of votes."

Men and women with a brief span of life, with the needs and duties of daily toil, with the cares of family and the sorrows of bereavement, and fears and troubles that invade our earthly home, need the support of a faith that will not mystify and bewilder, that will not waver and fail, but will support and inspire and comfort. "That is no creed for us to live by," men cry, "about which doctors wrangle, and over which controversies rage." It

must be not a theory, nor a fancy, but something as broad as life, simple as daylight, true as love.

It is, I fancy, some unconscious echo of this feeling that many an English Churchman hears in the recesses of his inner soul, as the Christian year passes from the commemoration of the Gospel narrative, from the anniversary of the Whit-Sunday Birthday of our Church, to the festival of Trinity Sunday and the commemoration of the doctrine of the Creed. "Doubtless there be those that count it a bondage to fix a belief." There be some who have an indolent dislike of thought, a dread of personal responsibility, a fear of being on the wrong side, or of thinking something that is not orthodox. But there is an honest abhorrence of mere argumentative controversy. There must be few clergymen who can undertake to discourse on the subject of the Holy Trinity without being conscious of the grave difficulties that beset their path. Only ignorance or vast erudition could make them speak glibly upon such mysteries, and discourse freely in the language of ordinary speech upon human endeavours to state the inferences derived from Holy Scripture respecting the Being and Persons of the Blessed Trinity. The glory of our historic faith embodied in the Apostles' and the Nicene Symbols has been sadly overshadowed in public opinion by the difficulties of the Athanasian Creed. The usage of the Prayer-Book has in this

respect laid a heavy burden upon the tender conscience. The symbol entitled the Athanasian Creed has preserved a controversial expansion of belief in technical terms, many of which are no longer intelligible except to students of Church controversies in early centuries. It has long been to many sincere Churchmen a grievance more grievous than details of ritual excess, that they should be called upon to recite what they could not comprehend, and endorse its unintelligible terms with an anathema which, explain it as we may, Christian charity condemns.

It is not my purpose to discuss a well-worn subject. But there is no harm done in the frank avowal that the clergy are not universally in favour of the public recitation which the Rubric of the Prayer-Book requires. A creed which is not a Catholic creed is no symbol of universal communion. A creed expressed in terms of abstruse controversy is unsuited for frequent popular usage. An *anathema* at the end of a creed is an anachronism which is as little suited for modern Christian usage as a Psalm of imprecation, and breathes a spirit which we would fain hope is foreign to the Christian thought of our day and alien to the spirit of the Liturgy. For the truth of the Articles contained in that creed we may be, like Bishop Jeremy Taylor, "most heartily persuaded"; and yet, like Bishop Jeremy Taylor, we none of us dare say that all who are not thus

heartily persuaded are necessarily, according to the literal meaning of the clause, irrevocably lost.

The illustration which the history of the Athanasian Creed affords is one upon which we should do well to reflect. How few devout adherents of our Church could venture upon the statement of the orthodox position concerning the mysterious subjects contained in that Athanasian Symbol. They would fall into Sabellianism on the one hand, into Tritheism on the other. They would show themselves Apollinarian heretics one moment, Eutychians the next. However ready to repeat the Creed, *ex animo*, it is impossible that they can interpret it without careful study of the controversies to which the clauses make allusion. It is well, therefore, and fortunate on every account, that this Symbol is not the layman's creed; it is no test of his Churchmanship; it is to him an honoured historical document warning against the errors of old time, recalling the triumphs of militant orthodoxy. And yet the burden of it lies sore and heavy upon the minds of many, not least upon the minds of the young, the anxious searchers after truth, the tender consciences of men. It is one of the obstacles that make men disinclined to offer themselves for Holy Orders; it is one of the grievances over which the dumb multitudes of devout laity make silent protest. In doing so they cast no slur upon the venerable document itself, no

irreverence towards the holy men of old. But it is practically impossible for the ordinary Churchman not to suppose that this Creed constitutes an addition to the faith contained in Holy Scripture. It is impossible for the ordinary layman not to suppose that the literal explanation of the words implies a condemnation of the orthodox Eastern Churches and of the numerous other religious bodies who have never accepted this Creed.

It is impossible for a clergyman to be ignorant of the widely, deeply spread feeling of dissatisfaction. He himself may have studied the history of the Church Councils ; he may be well acquainted with the sharp antithetical precision of Latin dogmatics ; he may be familiar with the anathemas that round off the orthodoxy or heterodoxy of the creeds that rival Councils hurled at opposing parties. He may know all this ; he may feel convinced of the certain Scripture warrant that, as the Eighth Article affirms, may be invoked on behalf of this as of the other creeds. But he cannot loyally dissociate himself from the feeling of the laity to whom and for whom he ministers ; he cannot truthfully assert that the use of the Creed is any pledge of Christian unity or a Catholic symbol of primitive antiquity ; he cannot think it wise or reasonable to expect large congregations of yokels in the country, of dockers, of miners, of the poor in our city slums, to join in the language which to them is completely

unintelligible, and to expect them to regard its repetition as edifying, directing, and strengthening.

In a service which, to the glory of our Church, is entitled the Book of Common Prayer, it is to the minds of many of us a misfortune that 'so technical and difficult a document should be enjoined for public recitation as an alternative to the Apostles' Creed. It is enjoined ; and the injunction is doubtless obeyed. I believe a direction of a different kind—not removing it from the Prayer-Book, any more than the Thirty-nine Articles, but dispensing with its public usage—would be welcomed as a relief to the conscience by the great mass of thoughtful laity, and would be a relief, in the discharge of their public ministrations, to a large proportion of the clergy. It would not remove any doctrinal landmark from our documents. It would not constitute any departure from primitive custom. It would remove a cause of soreness and division ; it would substitute simplicity for abstruseness ; it would promote unity and joy of worship. Let each man be persuaded in his own mind. But if there be no sacrifice of truth, no loss of historic continuity, let us not be slow to promote peace and to remove a stumbling-block from the path of brethren.

The Apostles' Creed is the only necessary symbol of Christian communion. It contains *implicitly* all the other articles of the faith ; and, as Bishop Taylor said in the book I have already quoted

from, "it is better the implication should continue than that by an explication the Church should be troubled with questions and uncertain determinations, and factions enkindled, and animosities set on foot, and men's souls endangered."

On the festival of Trinity Sunday we are all really united, not in the abstruse and technical phrases of polemical controversy, of the Athanasian Creed, but in the freedom and simplicity of the Baptismal Creed, as the standard of positive Christian truth and the pledge of wise toleration, as the epitome of Scriptural doctrine. A man may humbly confess his failure to state in logical terms his conception of the relations of the Divine Persons of the Holy Trinity that have been revealed to us in our Saviour; and yet, without being able to explain it, he may be conscious of the direct appeal to his experience which this belief in the Holy Trinity makes, its inspiring influence upon his spiritual life. There is no thought so precious; none that as it were so brings God into our lives at every moment, and brings before our vision the power and the love.

We believe in God the Father Almighty, Maker of heaven and earth. If our vision of the universe has been magnified and enlarged, for instance, during the period of the long and noble life of our gracious Sovereign, it has served, at least, to banish the false gods of chaos and chance from our conception of the origin of the universe. Harmony

and order, growth and progress, are the laws which are seen to pervade all, and expound the presence of a Personal Will. Not only Power, but Reason, stands behind the curtain of sense. Law and miracle pass into one another, and with one voice speak of God. And as we rise to a nobler conception of the Creator, we learn even in the lesson-book of Nature to trust the goodness and perfection of the Person who has ordered all. From the tiniest speck of dust to the vastest sun that rolls in the ocean of æthereal space, He has ordered all. His laws govern the speck equally with the planet. We believe in Jesus Christ, His only Son, our Lord. If our sympathy with our fellow-men be infinitely extended, and men have learned to think with pity of the sorrows and the pain, the sin and the vice, of their fellow-creatures as they never did before, it is as it were a fresh ray from heaven that has come to us from the teaching of Him who went about doing good, who died for sin, who told us that He and the Father were one, and that the works of love which He wrought were the works of His heavenly Father. He has not left us comfortless; God in Christ meets us upon earth, in the love of the Son, in the sacrifice of the Cross, in the power of the Resurrection. He has spoken hope and love, peace and joy. We believe in the Holy Ghost, and in consequence that there is a Holy Catholic Church, that there is a Communion of Saints, a true for-

givenness of sins and gift of eternal life. Men have begun to realise the presence of a Divine Power in the world around them as well as in the Church. If there be spiritual power in the gifts of reason, of poetry, and of art, if there be progress in civilisation, if growth in the formation of better Christian opinion, if any virtue in self-sacrifice of the mission-field and the hospital, if any nobility in the conflict with impurity and intemperance, it is the presence of the Holy Spirit who is doing the mightier works. The conscience of mankind responds to the witness of the Divine Spirit, that our God is in the universe, in history, and in the heart.

My friends, our knowledge may be imperfect and fragmentary. Yet there is that in the experience of life, and in the teaching of Scripture, which impresses upon us the great facts thus set forth in the Baptismal Creed. We believe in the Holy Trinity, but it is no belief in some philosophical axiom or in some scientific discovery; it is the belief that, with all its infirmity of expression, we have found God in the world, and trusted Him, found Him and learned His love, His wisdom, and His power; the Creator of the universe, the Redeemer of mankind, the Author of all goodness and grace.

There are many things in the wide range of Christian thought and historic doctrine that are indifferent, that are doubtful. Let every man be fully persuaded in his own mind. But the great central

facts that constitute the Apostles' Creed enter into the very law of our being ; they interpret to us something of the mysteries of life and death. Having this belief, it behoves us to use our Christian freedom, and exercise the Christian charity.

XXI

STRENGTH AND LOVE¹

“Quit you like men, be strong. Let all that ye do be done in love.”

I CORINTHIANS xvi. 13, 14.

IT is with these words of exhortation that St. Paul practically closes the first famous letter to the Church of Corinth. He had dealt, in the course of it, with many difficulties; he had reproved it for divisions and party spirit; he had spoken sternly against moral disorders; he had reasoned against grave doctrinal errors; he had expostulated with the lack of discipline and decorum. And now, before the last personal salutations are penned, he gives the last few closing sentences of practical advice. Here, as it were, are maxims of Church life and discipline. Here is the epitome of the principles requisite for the true health of the corporate body.

Ἀνδρίζεσθε, “quit you like men”; *Κραταιοῦσθε*,

¹ Preached in Clifton Parish Church, Bristol, on Tuesday morning, October 13, 1903.

"be strong"; *πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω*, "let all that ye do be done in love."

Strength and love, manliness and tenderness: that is the Apostolic injunction. And whether for the Church of Corinth in the first century, or for the Church of England in the beginning of the twentieth century, there is the same need for St. Paul's words. Troubles and difficulties have a knack of reproducing themselves in every age. The causes lie deep-seated in a region which is strangely unaltered. Civilisation wears a different aspect. Men and women are wholly changed in all that concerns the externals of society; but their hearts are the same, their follies are the same, their temptations are the same.

This exhortation to robust and courageous vigour coupled with personal forbearance and gentleness, is at all times deserving of the faithful Churchman's observance; yet, above all, at periods of strong feeling and varied activity. The appeal to sentiment is a continual menace to our robustness; the call to persistent activity a continual menace to our gentleness.

There has been no epoch in the history of the Church at which there have not been apparent very different currents of thought and policy which have never wholly amalgamated. They are inherent in the differences of character and of education which no processes of argument or persuasion, no discipline

of study or learning, will ever eradicate. Unity would be purchased at a fatal cost to the life of the Church by the obliteration of these differences. Men identify themselves with causes, they cluster round leaders, they unite in promoting changes and reforms. This very process furnishes a security for freedom, and tends to comprehensiveness. Liberty of thought, variety of expression, faithfulness of utterance, these are the safeguards of Church life. It would be a disastrous day for the Church if it ever became identified with one party or with one shade of opinion. Uniformity would be won, but things more precious would be lost, and the Church cannot afford to lose them. You cannot afford to strike off from the roll of the teachers of your Church either Cranmer or Andrewes, either Hooker or Cosin, either Jeremy Taylor or Butler or William Law, either Simeon or Keble or Maurice.

No, we want them all. Nevertheless, at any moment and at any juncture, to say as much and to act in that spirit, may make its demand upon the true courage and the loving generosity of the members of our Church. "Quit you like men, be strong. Let all that ye do be done in love."

There is in the present day a subtle form of temptation which presents itself to kind-hearted and uninstructed members of our Church. Why preserve the barriers of old time? Why not discard the old formulæ and start afresh with more modern philo-

sophy and on more scientific lines? Or, again, why retain the national restrictions of your faith, when you can make terms with a Catholicity which admits no variableness, and is prepared to welcome all?

Cosmopolitanism is a fine-sounding name, but mankind has not yet attained to it. Distinctions of nationality go down to the very roots of life. History cannot be torn up by impulses of amiability. Irresponsible rhetoric can disregard the teaching of centuries. The strong stream of 1900 years of Church life requires high banks. Destroy the banks, and the mighty river spreads over the country, shallow, sluggish, and self-destructive. The cry for a creedless religion, and for Christianity without doctrine, may be popular with the ignorant. But teaching, when it becomes systematic, is doctrine; and the epitome of the objects of our belief is creed. Religion without doctrine is superficial sentiment, fed on phrases and ending in atheism. "Quit you like men and be strong." There is nothing to be ashamed of in the historic substance of your faith, if only it be commended by a spirit of love.

There are others to whom the idea of reunion with Rome offers the bright picture of a reconciled Christendom. They can see no harm. They suppose the differences are merely political on one side, or a matter of words on the other. God forbid that we should judge in any harshness a sentiment that we may honestly believe is prompted by generous

and noble impulse. But Roman Catholicism is no synonym for Catholicity. Reunion with Rome spells absorption into Rome. It would mean the surrender of English religious independence. It would be the repudiation of the English Reformation policy. It would restore the abuses of superstition from which our forefathers purified the Church. It would dethrone Holy Scripture from its supreme position in our religious life as the sole basis of doctrine and Church government. The policy of the Church of England is not reconstruction, nor surrender, but reformation ; and it will be an ill day when the Church decides that reformation is no longer needed. She makes no claim to infallibility, she makes no boast of perfection ; she believes in the necessity of progress, she believes in the possibility of improvement ; and in that belief and for that end her members, God grant it, shall continue to co-operate, playing the man for their country and their faith, being strong in loyalty, yet doing all in the spirit of love.

This determination to uphold the historic position of the Church without surrender to partisans on the one side or the other, taxes at once the resolution and the endurance of her sons. The movement within the Church is altogether too slow to please impetuous spirits, it is too comprehensive and tolerant to gratify any party, and yet it is so continuous and unceasing a movement that it terrifies the uninquiring

and the selfish, who do not understand the time nor have sympathy with the people's needs.

"Quit you like men and be strong." It is the nation that needs the Church's strength and courage. Let all be done in love. It is the nation that needs the tenderness and loving-kindness of a devoted Church. It is the heart of the nation that yearns for the Spirit of Christ, for the power of His Gospel. "We of the Church of England," said Bishop Creighton, on a memorable occasion, "are in close touch with the vigorous life of a free people. The great work which God has assigned to us is to labour for, and with, and through that people. To wish to abandon such a work seems to me little short of treachery, to hope to replace it by a cosmopolitan mission seems to me more than folly."

In love to the people, in devotion to their life, the Church spends its best strength. Beauty of worship, gifts of art, glory of music, riches of offerings, splendour of architecture—yes, these have their place, while they are part of the Church's manliness and strength. They must be no substitute for the offering of life, or the ministration to the living souls. *Æstheticism* is the terrible test of a rising or a falling faith. As the dedication of the high gifts of beauty and art, it may be a sign of strength; as a demonstration of ecclesiastical splendour or the parade of personal vanity, it may be a sign of decay and corruption. "Let all that ye do be done in love."

And if the wealth that is poured out in marble and in flowers be not doubled by the stream that goes forth to spread the Gospel to the poor, there is a lack in that strength and robustness which should guide the common sense and direct the charity of our day, and hallow the responsibility for earthly possession and power. For the people—for the brethren's sake—there is the sphere of the great Church's work; and with every year the task becomes more tremendous, more heroic.

And ever and anon, some wave of excitement and passion comes, and threatens to nullify the best efforts of the Church's devotion. Some fanaticism, some ignorance, some self-will, some uncalled-for caprice, throws into antagonism the best elements of our Church life. How shall I term them?—the element supplied by the devout Catholic Churchman and that supplied by the sturdy Protestant Churchman. And we need them both. They are almost wholly antipathetic, and yet they are both members of the same Church, both servants of the same Lord, both communicants at the same Holy Sacrament, both moved by the same spirit of righteousness. They will never coalesce, they will never wholly understand one another. They are essential to the full life of the Church of England. The two elements in the Church's life have "maintained a high average of practical Christianity." It has not been by the pre-eminence of the one or of the other that the Christian

influence of the English Churchman, simple in its adherence to prayer, to Scripture, and to the Prayer-Book, has been strong and manly.

There is room for both elements in the work of the Church. Work harmonises many who by their words are unable to come together. Quit you like men and be strong, strong in maintaining the historic continuity of our Church from the days of the Apostles, strong in contending for its absolute independence.

We take our own line. It is one of robust common sense, it is one of charity.

"In these our doings," says the Prayer-Book Preface, "we condemn no other nations, nor prescribe anything but for our own people only. For we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

It is this spirit of resolute independence—on behalf both of truth of doctrine and of the service of the people—which, I pray God, we shall maintain unto the end, and in the very temper of our Prayer-Book. with tolerance. dignitv. and consideration.

The Protestant element will not wish to exclude the Catholic when he realises that the fundamental articles of the Church's faith were the same both before and after the Reformation, save that the accretions of mediæval and Roman tradition were then abandoned. The Catholic will treat the Protestant more tolerantly when he realises that the object against which the protest is made is not a Church, but the errors of a Church ; and against those errors it is needful still to protest.

Quit you like men and be strong. There is more to be done for Christ and for His people than denounce Romanism and hunt for heresy. There is more to be done than to cry here on this side and there on that, "We alone have the whole Gospel," "We alone represent the sound Church." The whole Gospel is not in any one human hand, nor does any one particular shade contain the brightness of the glory of the Body of Christ. Our very zeal may become exclusiveness ; the intensity of devotion may make us ignorant of the presence of fellow-worshippers who kneel by our side. Knowledge grows, and with it love ; the work widens, and with it love.

And as we look around and see the multitudes of our great cities unshepherded and unfed, we discern the true object of the Church's energy. We hear the anxious questionings of inquirers who, amid the upheaval of old-world science and the inrush of new

thoughts, new philosophies, ask whether the Church has still a message for the poor and the destitute ; whether the Christ is still the Saviour of the people ; whether the mind of the Church keeps pace with the mind of the country.

For manly strength, for fearless courage, let us pray, in the unceasing endeavour to unfold the widening truths of the Christian Church. But in zeal and fearless courage, in conflict with keen half-truths and dull indifference, in answer to sharp criticism and fierce reproach, let all that we do be done in love.

XXII

ON RITES AND CEREMONIES¹

“In Christ Jesus neither circumcision availeth anything, nor uncircumcision ; but faith that worketh by love.”—GALATIANS v. 6.

I HAD originally intended, in preaching to you to-night, to continue the series of sermons in which I have already in this Diocese, here and in other places, spoken about the Church, the Holy Sacraments, the Invocation of Saints,* and similar topics. My time, however, of work amongst you short though it has been, is drawing to a close and opportunities like the present will not recur. In speaking to you, I have taken as my text St. Paul's words. For there can be no manner of doubt that the spirit in which he faced the first ecclesiastical agitation that shook the Church of Christ is the spirit for which we as members of Christ should continually pray.

“Neither circumcision availeth anything, nor uncircumcision.” By comparison with that which was

¹ Preached in Exeter Cathedral, March 22, 1903 (Farewell Sermon).

all-important, these questions of restraint and liberty sank into insignificance. Nevertheless, these questions are constantly with us, and from time to time come into extraordinary prominence. The mind of the people is not always fed by the soberest counsels, nor made acquainted with the essential principles. Very few of us have taken the trouble to read carefully the Prefaces to our Prayer-Books. Yet nowhere will you find a more dignified and satisfactory statement of the Church of England's attitude towards the vexed questions of rites and ceremonies, forms of worship, and the reasons for retaining some and abandoning others.

I suppose one of the commonest mistakes we are all of us inclined to make is to put all rites and ceremonies upon the same level. One man says, we have got beyond rites and ceremonies, we want a wholly spiritual religion. Another man says, whatever the Church Catholic has had, that is essential. A little history and a little common sense and a continual study of the New Testament form the best corrective to these exaggerations. Forms, worship, ceremonies, and ritual differ immensely from one another. And the Church of England, true to her liberty and her Scriptural character, claims the right of determining and authorising her own rites and ceremonies. Holding fast the standard of Holy Scripture, she preserves the usages of antiquity, provided they are not

contrary to Holy Scripture, provided that, in the experience of history, they have not led to superstition and erroneous teaching. Her principles cut the ground from under the feet of those who pretend that the spirit of religion can be maintained without the forms and helps of worship. She will not surrender her historic lineage. Her principles cut the ground from under the feet of those who claim that whatever rite was in use in the west of Europe before the Reformation ought to be renovated in our Church. She will not surrender her essential freedom.

Our Lord's own life and example have set a Divine seal upon both private and public prayer. His own words have laid down the fundamental ritual in the case of the two Sacraments which He Himself ordained. Rites such as those of Confirmation and Ordination have their warrant in the Apostolic writings. Their simple and solemn ceremonial, following Apostolic sanction, has commended itself, though with many varieties of usage, in different countries, to the reason and reverence of every age of Christendom. These, and others which I need not particularise, were carefully preserved by our Church, because they were in accord with Scripture, and because they corresponded to the conscience and reason of successive generations. There were countless rites and ceremonies which were done away with,

either because they were connected with unscriptural and erroneous forms of worship, like the Invocations of Saints, and the Devotions before Images, or with the mediæval and superstitious doctrines about Purgatory and the deliverance of the soul from hideous tortures by the saying of Masses.

But while many things were removed, many were retained, ancient in usage, simple and dignified in character and symbolism, promoting the beauty of worship and preserving unbroken the link of communion with our ancestors, and with their ancestors in the lineage of the Church of Christ.

There are some things in ritual, then, which are Scriptural and necessary; there are other things which are not Scriptural, but which are ancient in origin, and held expedient and lawful by the Church of England; there are some things which are mediæval in origin and not inexpedient, and declared lawful by the Church of England; there are some things which are lawful, but not always expedient; there are other things which are not essential, which are not ancient, and not lawful. Take, for instance, a disputed matter like that of Incense. You are told it was used by the Catholic Church, and that, until it is recovered, the Church of England is suffering from disabilities and defects. You look closer into the matter; you find it was not used in the time of the Apostles nor in the first four centuries; you find in those days it

was flouted by Christian writers because it was associated with idolatrous sacrifices; you find that seven or eight centuries passed before it was introduced; you find that it was discontinued by our Church at the time of the Reformation, and neither Court of Law nor finding of Archbishop has given it the slightest support as a part of our Prayer-Book worship. It may, in the opinion of some, be fair to look on, and, though somewhat dramatic, it admits of an elevating interpretation. But its very symbolism is uncertain and variously explained, and its necessity cannot be defended. For such things are not essentials; the Catholicity of the Church does not turn upon the secondary externalisms of worship. There is nothing in it wrong, nor in itself superstitious. But it is not retained as part of our English Church ceremonial. It was probably dropped by our forefathers, at a time of sensitiveness, on account of its association with the ceremonies that presented the idea of Transubstantiation. This is an instance of a rite whose modern introduction in our Church violates the law of charity and the rule of discipline; for while it is flatly opposed to authority, it is no less repugnant to the wishes of the great mass of English worshippers.

There are other things which are not essential, and upon which each person must act according to his own discretion. The Church of England, like

the Primitive Church, has laid down no rules upon the subject of Fasting Communion. You hear it largely and extensively inculcated ; but it is not a law of our Church, and the inculcation of it may easily be carried too far, as if there were some special virtue in it, or as if there was anything defiling in the food which God has blessed for man's use. It is an instance of the way in which the right endeavour to avoid an irreverent or indolent spirit of reception may be exaggerated into a burden and a superstition. Its excessive advocacy tends nowadays to diminish the glorious and central idea of fellowship in communion, and to impair the value of our opportunities to come together, old and young, rich and poor, healthy and infirm, those who live near and those who come from a distance.

The exaggeration of the right English use and the reverent English observance of a thing of value and importance is found in the case of Confession. The first exhortation in the Communion Service shows you clearly that Confession is left by the Church of England to the discretion of individuals. It is not imposed as a duty ; it is not required as a necessity. The Bishops at the Pan-Anglican Conference twenty-five years ago spoke quite definitely upon this subject ; and we shall not recede from their position. These were their words : " In the matter of Confession the Churches of the Anglican Communion hold fast those principles which are set

forth in the Holy Scriptures, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation ; and it is their deliberate opinion that no minister of the Church is authorised to require from those who may resort to him to open their grief a particular or detailed enumeration of all their sins, or to require private Confession previous to receiving the Holy Communion, or to enjoin or even encourage the practice of habitual confession to a Priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a Priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences."

I have read you that extract in order to remind you of the just liberties in which we stand, preserving the use of a custom which, when employed as the Prayer-Book directs, may be and is abundantly blessed. The English use may be different from what some would prefer. It as certainly differs from the Roman, as it certainly sanctions and authorises and commends a godly custom for the benefit of troubled consciences.

In leaving this subject, let me exhort you to maintain what you have received in this place of the beauty and the dignity of worship. Ritual should

never be neglected. In itself it availeth^h nothing. But it is the means whereby the reverence of the many may be directed towards true devotion. We none of us find worship easy; we all need the assistance of earthly means. The grand^d and simple dignity of Cathedral service has ministered to many a humble, pious soul, and supplied the blessed instrument of sustained adoration which will rank among the holiest, happiest moments in the lives of sin-wearied and sorrow-burdened men and women, privileged to pray and praise in a building such as this.

Let me, however, pass from the thought of the earthly helps, the rare external privileges of worship, and the aids to habitual devotion; let us turn to the thought of that which, in Christian life and in the requisites of Christian duty, remains indisputably paramount. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." Faith which worketh by love; Faith which discerns the invisible; Faith which looks beyond the world of striving, suffering, and death; Faith which has learned to know God in the love and sacrifice of His Son our Saviour Jesus Christ.

It is the faith that worketh; not the faith of spasmodic ejaculation, or self-satisfied contentment of personal spiritual congratulation. It is not the faith of talk, but of action. It is the faith of living, healthy, forcible activity on the side of the kingdom

of Christ. It is not the faith of Sunday ostentation and week-day recklessness of Christian responsibility. Our fellow-men know our faith, not by our words, but by our lives.

It is the faith that worketh by love. Love is the spirit of its power ; love is the witness of its presence. I do not care what men may say in mere profession of their religion or of their faith ; unless it is found working by love, it is not that which in Christ Jesus availeth anything.

My friends, can we not, far more generally than we do, transport into our daily life the faith that worketh by love ? Look into your calling and profession ; open the doors of your homes ; visit the market and shop ; pry into motives and overhear the whispered reasons. What is it that rules ? Is it selfishness that worketh by temper ? is it greediness that worketh by guile ? is it envy that worketh by fraud ? is it worldliness that worketh by force ? And the law of life, the motto of your morality as citizens and as Christians, should be "faith that worketh by love." Analyse this Apostolic motto and see what it means :—Faith, work, and love. Faith without conduct makes the offensive froth of cant. Activity without faith is purposeless fussiness, the mechanical activity of despair, or the fortunate spasm of self-advertisement. Faith without love is the material out of which grows the fanaticism of the bigot and the cruelty of the persecutor, the self-

confidence and overweening self-importance of the Pharisee. Love devoid of faith becomes selfish or sensual; when it is devoid of works it becomes weak and feebly sentimental, corrupting the imagination, enfeebling the will, with sickly dreams of sensationalism. But faith that works by love, the faith in Christ that works for Christ in the loving spirit of Christ, it is that which transfigures life and makes earth heaven, and thrills our common being with a foretaste of the better world, with a glimpse of the glory of the God of love.

It is the motto, I am sure, of the best lives that are lived in Christendom, of the best lives that are lived in Exeter in our very midst. It seems to me to contain the profoundest principle of Christian activity, and to command the deepest secret of success in the Church of Christ. The one faith, the common work, the uniting love in Christ Jesus. By its side how insignificant our differences, our troubles, our disorders must appear. Fellow-citizens, fellow-Christians, brethren of the clergy and laity, we stand to-day, as we shall stand hereafter at the judgment-seat of Christ, when our work is done and the day of reckoning has come. This faith that works by love we would teach our children; it is this that should hallow our duties; it is this that should fill us with patience in trial and suffering, that should inspire us with joy and happiness in work and activity for the Lord's sake. It worketh

by love, not by terrorism, nor by violence ; there is no room for these in the work of Christ. It worketh by love ; mere human machinery and organisation, mere functions and duties, are lit up and beautified by love.

My short record of work in your midst is well-nigh finished. Very brief, imperfect, and full of blemish ; may God pardon it for Christ's sake ! And you—yes, may you forget all save this : that you had for two years a young bishop, the object of whose rule in the Diocese was to uphold neither party nor section, but, in deep consciousness of failure and defect, to strive unceasingly to promote “ the faith that worketh by love.”

XXIII

THE LESSON OF LABOUR¹

“And the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof! And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow: and he put his hand upon it. And Elisha laid his hands upon the king's hands.”—2 KINGS xiii. 14-16.

IN those simple, touching words, we read how the dying prophet gave his final commission to the young king. It is the command for fearless action—symbolised in the bow and arrows; it is the assurance of the Lord's blessing—expressed in the old prophet's trembling hand laid on the strong young man's hand.

We are met on the evening of the last Sunday in the year. It will have been a year, for many reasons, memorable in the history of our nation. Its blessings, whether of peace or of trouble, have

^f Preached in Canterbury Cathedral, on Sunday, December 28, 1902, the day after the funeral of Archbishop Temple.

enriched the people's inheritance and increased their responsibility.

To many a mind it will be recalled as the year in which the King lay in imminent peril of death at the end of June, and in which the great Archbishop died on the 23rd of December.

I am asked this evening to speak to you concerning the strong leader of men, whose funeral yesterday brought to this Cathedral so vast a concourse of friends and mourners, and occasioned so universal a manifestation of profoundest affection and honour.

To-day, steadied in feeling and in faith, strengthened by prayer and the Holy Eucharist, we can with reverent boldness reflect, not so much with sorrow upon the gap that is made in our midst, as with thankfulness upon the lesson which the great man's life imparts, and the treasure which his greatness and his goodness have contributed to the house of God.

I come from the West country—from the Devon people, in whose hearts seventeen years have not effaced the deep impressions traced by the strong and loving personality of your Archbishop. Again and again, during the past two years, as I have gone up and down the Diocese, I have had the question put to me, "Can you tell us any news about the Archbishop? he was a good and great man." From clergyman and farmer, from squire and

churchwarden, from peer and fisherman, has come the same inquiry. They had felt his power and known his love, that union of force and feeling so supremely his. They knew he understood the land in which he had been brought up as a boy ; and the beauty of that fair land, with its rich woods and red earth, with its deep lanes and brimming streams, had from a child filled his soul with a fund of joy that never ceased to overflow even in the stress of later years, never failed to respond to any echo of the home experience.

The task of a long and strenuous career is over. Something more is needed from us than applause ; something better than the polished paragraph of encomium, or the kindly resuscitation of more or less historic tradition.

There is 'no one in this Cathedral who does not feel that the Archbishop's life and character have been a true blessing to the country, a true offering to the Church. He has been a champion for liberty of religious thought, and suffered for it. He was foremost in the contest for temperance and purity, and, in the fight, contended for the cause and not for popularity.

He strove with unceasing energy to uphold the cause of effective religious education in the land, and never feared to assert that the foundation of true education must be found in its religious faith.

He laboured, at a time of peculiar difficulty, to

allay the violence of party spirit, and to reaffirm, while standing between the ranks of eager opponents, the distinctive teaching of our English Church as a reformed branch of the Catholic Church of Christ.

He toiled to the very last to impress upon the Church at home that her attitude to the mission-field must be the test and proof of her spiritual vitality.

And how has this touched us? How has it affected our action and influenced our attitude? Have we been silent spectators of his moral prowess?

Or have we been stirred, in spite of ourselves, merely to join in the cry of admiration which is drawn from the people's heart when they see courage, persistence, and sincerity?

The world—or the Church—has been the arena. And the great, strong man has contended, as it were, before the thronged rows of the amphitheatre—his countrymen applauding, criticising, condemning. Well said St. Paul, "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men" (1 Cor. iv. 9).

The work of the great chief is the work of those whom he leads. The struggle for liberty of truth, for temperance and purity, for the religious teaching of the children, for the loyalty to the Church, for the spread of the Gospel to the world, is the struggle

not of the one, nor of the few, but it belongs to the whole household of the Church.

If the motto of his life was work, then the lesson he has bequeathed is work ; and it is work for the kingdom of Christ in the world, it is work for the causes vital to the spiritual being of the human race.

Here was the description given of him as a young man among his famous Oxford contemporaries sixty years ago :—

There too was one, broad-browed, with open face,
And frame for toil compacted—him with pride
A school of Devon from a rural place
Had sent to stand these chosen ones beside ;
From childhood trained all hardness to endure,
And love the things that noble are and pure,
And think and do the truth, whate'er betide.

With strength to labour, as the strength of ten,
To ceaseless toil he girt him night and day,
A native king and ruler among men,
Ploughman or Premier, born to bear true sway,
Small or great duty never known to shirk
He bounded joyously to sternest work :
Less buoyant others turn to sport and play.

(J. C. SHAIRP.)

You discern there the description of the young man. You turn over the pages of two generations ; you read, on the day of his funeral, this striking confirmation of his early promise (*Times*, Sat. Dec. '27, 1902):—

He rose by no arts, but by the force of a character as sterling as it was rugged, of an intellectual activity, vigorous, and untiring to the last, of a stern sense of justice and of duty, of a spiritual sincerity and conviction which conquered all men in the end . . . no more faithful follower of his Master, none more strenuous in labour, and few more sagacious in counsel had ever occupied the chair of St. Augustine.

The same was he from boyhood to old age, with the strength and purpose of manhood in the boy, with the brightness and gaiety of boyhood in old age.

Yet throughout the full measure of those four-score years his hand has not stayed. The work that conscience told him it was his duty to do, he did, if with mistakes, yet unfalteringly, forcibly, nobly, recking not of man's verdict, but knowing his message to be the word of God to his Church and people.

Time after time, as we heard him speak, it might be against the desire, it might be counter to the opinions of his audience, yet his sentences fell like blows upon an anvil. And when he ceased, it was as if you heard the Psalmist speaking in the silence the very mind of the man.

"In God have I put my trust, I will not be afraid; what can man do unto me?"

There was his strength: not in the dread of men's tongues, not in the fear of public criticism, but

in the simple, manly fear of God he lived, seeking to do the duty as he discerned it, resolutely and fairly.

You recall the look, the bearing of the man, as he entered and looked round upon some great hall, packed with men from floor to roof; you recall the voice, the tone, the ring of conviction, and you are glad to have near you the witness of his greatness and his strength in the cause of Christ.

It was this deep impression to which a voice was given at the time, six years ago, when he was made Primate. The following lines were written in the *Spectator* in January, 1897, under the title of "The New Primate":—

Age as of granite, with a heart of fire,
Nerve as of iron, strength that cannot tire,
Hard on himself, to others bluff and bold,
The great dear Master that we loved of old!
Now with a gesture strong, and massive phrase
Like to a boulder of primæval days . . .

Such is his common talk: on themes more high
He softens, melts; a tear is in his eye,
Till, as it falls, and wets his rugged cheek,
His voice grows stern; you shall not think him weak,
But with himself at war; the only foe
He dreads, the fire that throbs too fierce below.
Only at times, of Christmas, Easter Day,
He breaks all bounds, he casts the curb away,
Flings off restraint, and counting not the cost
Fights for his Lord, a soldier at his post—
His Master, as he calls Him, tremblingly,
The word falls from him with a yearning cry.

"Now Elisha was fallen sick of his sickness whereof he died : and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof ! And Elisha said unto him, Take bow and arrows : and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow : and he put his hand upon it. And Elisha laid his hands upon the king's hands. And he said, Open the window eastward : and he opened it. Then Elisha said, Shoot : and he shot. And he said, The Lord's arrow of victory. . . . And he said, Take the arrows : and he took them. And he said unto the king of Israel, Strike upon the ground : and he struck thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times ; then hadst thou smitten Syria till thou hadst consumed it. . . ."

My friends, the younger generation draws near, and weeps over the leader that can lead no more. He has been the bulwark of strong defence ; he has touched the conscience of the people, he has recalled them to God's service—a prophet has he been, more precious to the nation's well-being than troops and munitions of war, the very "chariots of Israel and the horsemen thereof."

But will the younger generation take up the warfare in the spirit of the old prophet ? will they

soon tire and desist? Have they something more than generous appreciation of the strong and the good? have they aught of his power to work, his persistent faith, his splendid energy? God grant it may be so, and give us for all time thankful hearts for the brave life, bravely spent, bravely given to his Master's glory and his Church and country's good! thankful hearts; for such a witness and such a work—vouchsafed in such continuance of power and usefulness—have been one of the rare gifts granted to a generation, giving it strength, union, and enthusiasm. He leaves us the work to be carried on: to a generation intent on amusement and pleasure, he commits the work. His hands have rested, as it were in blessing, on the hands of the younger men. Can they carry on the indefatigable work, can they continue the remorseless warfare?

Shall they smite thrice, contented with the form, and stay? God forbid! Nay, may the Lord of the Church raise up others to work with the same might, and in the same relentless spirit, as unto the Lord and not unto man, with the fearless courage and the tender love of "the good, great man."

Coleridge's description of "the good, great man" was one that the late Archbishop was especially fond of quoting. Nor could I find words more appropriate to the conclusion of this fragmentary tribute to my late beloved chief:—

What wouldst thou have the good, great man obtain?
Place ; titles ; salary ; a gilded chain ;
A throne of corpses which his sword hath slain ?
Goodness and greatness are not means but ends.
Hath he not always treasures, always friends,
The good, great man ? Three treasures, love, and light,
And calm thoughts regular as infant's breath ;
And three firm friends more sure than day and night,
Himself, his Maker, and the Angel Death.

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